THE

CHRISTIAN ADVOCATE.

OCTOBER, 1823.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES, ADDRESSED TO YOUTH.

LECTURE IV.

In our last lecture we entered on the discussion of the second answer in our catechism, in which it is affirmed that—"the word of God, contained in the scriptures of the Old and New Testament, is the only rule to direct us, how we may glorify and enjoy him."

It is not my intention to recapitulate any part of what was then delivered; as we shall need the whole of our time to discuss the important points to which it was intimated that your attention would now be called. —These are, the nature and evidences of divine inspiration and revelation; —subjects which have filled volumes, and of which it will, of course, be practicable to give you, in a single lecture, (and more we cannot devote to them,) only a general outline—a *summary statement* of the principal matters which they embrace. It is hoped, however, that enough will be said, to enable every attentive hearer to give a reason for the hope that is in him; a reason why he is a Christian, and why he cherishes the high expectations which Christianity inspires.

If we make a distinction between inspiration and revelation we may say, that by INSPIRATION we understand those divine communications which are made to the minds of *individuals;* by REVELATION, the same communications made known to *the world*, by those who receive them from God. Revelation is a *generic*, inspiration a *specifick* term. The Deity, usually, first reveals his mind and will to individuals, and then through them to the world. No one has a right to demand or expect that others should believe he has a direct communication from God, without verifying his pretensions by an undeniable miracle.*

* When this lecture was delivered, the author read to his audience a number of passages from "DICK's Essay on the Inspiration of the Scriptures," and recommended the careful perusal of the whole. That essay, in his opinion, is incomparably the best publication on the subject, which he has seen. DICK's explanation, in regard to the *words* or language of the sacred writers, is believed to be the only one that can be defended as rational and satisfactory. The substance of it is contained in the following extract:

"A question of very great importance demands our attention, while we are endeavouring to settle, with precision, the notion of the inspiration of the scriptures; it relates to the words in which the sacred writers have expressed their ideas. Some think, that in the choice of words they were left to their own discretion, and that the language is human, though the matter be divine; while others believe, that in their expressions, as well as in their sentiments, they were under the infallible direction of the Spirit. It is the last opinion which appears to be most conformable to truth, and it may be supported by the following reasoning.

"Every man, who hath attended to the operations of his own mind, knows that we think in words; or that, when we form a

We have nothing to do with any other claims to revelation, than those which we make for what is contained in our Bible. In no other revelation, at present known to us, do we believe; and if this be not defensible, the pretensions of any other, cannot certainly be shown to be better founded.

1. Then, we can have no hesitation to assert, that a supernatural revelation from God is *possible.* I explicitly mention, a *supernatural* revelation, because God has unquestionably revealed himself to us in his works;—and our reason, also, by which we make all just inferences and conclusions and many valuable discoveries, is his gift. But by the revelation of which we now speak, we mean some important discoveries, which the works of nature and all the exercise and ingenuity of human reason employed upon them, could never make. We here assert that such a revelation is *possible.* None who admit the being and attributes of God—and with those who deny them we do not now contend—will be likely to say that it is not possible for a Being of infinite power and wisdom to make a revelation, such as we have specified, to his creature man; and in such way as perfectly to satisfy the creature that the revelation is from God. To deny this is, at once, to limit the power and the wisdom of the Supreme Being. It cannot, therefore, be denied. It not only involves no contradiction, or absurdity, but it is no more, in fact, than to assert that God, who has actually revealed himself to us in his works, can farther reveal himself by additional and indubitable communications.

2. Revelation is not only possible, but *desirable;* and if made, must be *highly useful.* Lord Herbert, the most learned of the English deists, has written largely and elaborately, to show that what he calls the light of nature is sufficient, without revelation, to teach us the knowledge of God and of our duty. He has been ably and triumphantly answered by several writers, especially by Hallyburton; but what is remarkable, he has virtually answered himself. Strange as it may seem, it is indubitably true, that he declares that he asked, and, as he believed, received, a revelation, or a miraculous intimation, to decide the momentous question, whether he should or should not, publish his book *De veritate;*—a book in which he sets himself to prove that all revelations, and all miracles, are unnecessary. You may find a fair transcript of the whole passage, in Leland's View of the Deistical Writers.*

train or combination of ideas, we clothe them with words; and that the ideas which are not thus clothed, are indistinct and confused. Let a man try to think upon any subject, moral or religious, without the aid of language, and he will either experience a total cessation of thought, or, as this seems impossible, at least while we are awake, he will feel himself constrained, notwithstanding his utmost endeavours, to have recourse to words, as the instrument of his mental operations. As a great part of the scriptures was suggested or revealed to the writers; as the thoughts or sentiments, which were perfectly new to them, were conveyed into their minds by the Spirit, it is plain that they must have been accompanied with words proper to express them; and, consequently, that the words were dictated by the same influences on the mind which communicated the ideas. The ideas could not have come without the words, because without them they could not have been conceived."

* The passage referred to in the lecture is the following:—Speaking of a writer who had seen a manuscript life of Lord Herbert drawn up by himself, Leland says—"After having observed, that Lord Herbert's tract, *De veritate*, was his favourite work, he produceth a large extract relating to it in that Lord's own words, signifying, that though it had been approved by some very learned men to whom he had shown it, among whom he mentions Grotius, yet as the frame of his whole book was so different from what had been written heretofore on this subject, and he apprehended he should meet with much opposition, he did consider, whether it were not better for him a while to suppress it. And then his lordship proceeds thus:—

"'Being thus doubtful in my chamber, one fair day in the summer, my casement being open towards the south, the sun shining clear, and no wind stirring, I took

It does seem to me, that no candid deist, will refuse to admit, that it would be desirable, and so far as we can see, useful, that the Deity should, if I may so say, *speak out*, and tell us plainly the truth, or falsehood, of a great many important and most interesting points, about which human reason has been at a loss in every age of the world. For, as one has well observed, "whatever the light of nature could do for man, before reason was depraved, it is evident that it has done little for him since. Reason, though necessary to examine the evidence and authority of divine revelation (which is its proper office) yet is incapable of giving us all needful discoveries of God, the way of salvation, or the manner in which we may be brought into a state of communion with God." PALEY—certainly among the most candid and conceding of disputants—cuts the question before us short, in this manner—"I deem it (says he) unnecessary to prove that mankind stood in need of a revelation; because I have met with no serious person, who thinks that even under the Christian revelation, we have too much light, or any assurance which is superfluous."

3. If revelation be clearly possible, desirable, and if made, calculated to be highly useful, we think that we may fairly add, that it is also *probable*. It is fully admitted that the fact, whether this revelation has actually been made, must be determined by the proper and competent evidence. But it is of some importance, and is always so considered in alleging evidence, that we do not offer it to establish a fact *improbable* in itself. We think that we have no lack of evidence in the present case; but we wish it to be considered, whether *probability* is not clearly on our side at the outset. And we do think, that when we consider how needful and useful a revelation must be, and how the goodness of the Creator has provided for the wants and the happiness of all his creatures, the probability strongly is, that he has provided for this great want of his creature man—the creature who is certainly the head of this lower creation. We think that it is not analogous to all that we see of the divine goodness, in supplying the wants and natural desires of his other sensitive creatures, even of the lowest order, that he should leave the noblest of them with wants and desires which are not supplied, or provided for, if the revelation in question be not given. Here, too, it ought, in all fairness, to be mentioned, that a very large proportion of that light and knowledge in regard to the true God and his attributes, which modern deists possess, they have actually de-

my book, *De veritate*, in my hands, and, kneeling on my knees, devoutly said these words.—*O thou eternal God, author of this light which now shines upon me, and giver of all inward illuminations; I do beseech thee, of thine infinite goodness, to pardon a greater request than a sinner ought to make: I am not satisfied enough, whether I shall publish this book: if it be for thy glory, I beseech thee give me some sign from heaven; if not, I shall suppress it.* I had no sooner spoken these words, but a loud, though yet gentle noise, came forth from the heavens, (for it was like nothing on earth,) which did so cheer and comfort me, that I took my petition as granted, and that I had the sign I demanded; whereupon also I resolved to print my book. This, how strange soever it may seem, I protest before the eternal God, is true; neither am I any way superstitiously deceived herein; since I did not only clearly hear the noise, but in the serenest sky that ever I saw, being without all cloud, did, to my thinking, see the place from whence it came.'"

On this surprising but unquestionable fact Leland very justly remarks:—"I cannot help thinking, that if any writer, zealous for Christianity, had given such an account of himself, as praying for and expecting a sign from heaven to determine his doubt, whether he should publish a book he had composed in favour of the Christian cause; and, upon hearing a noise, which he took to be from heaven, had looked upon it as a mark of the divine approbation, and as a call to publish that book; it would have passed for a high fit of enthusiasm, and would no doubt have subjected the author to much ridicule among the gentlemen that oppose revealed religion. What judgment they will pass upon it in Lord Herbert's case I do not know."—*Leland's View of Deistical Writers*, vol. i. pp. 42—45.

rived from that very revelation which they attempt to prove to be unnecessary. The truth of this matter may be learned—and can only be learned—from the state of things among the heathen, even the best informed of them. They, indeed, it is manifest, derived some aid from traditionary revelation. But even with this aid, their ideas of the Deity, of his attributes, and of many important points of moral duty, were lamentably defective and erroneous. Among the *mass* of mankind, the ignorance which prevailed was awful and shocking in the extreme. It was emphatically true, according to the strong language of scripture, that "Darkness covered the earth, and gross darkness the people."

It has, we are aware, been made an objection against the Bible, that while it claims to be a revelation of high importance, it is known only to a small part, comparatively, of those whom it ought to benefit. But if the true state of this fact be carefully attended to, it will be found exactly analogous to what takes place in the divine dispensations, in almost every other respect. *Information* of every kind, is but very partially communicated to the mass of mankind;—they remain in gross and grovelling ignorance. The precious blessing of civil liberty, likewise, is not enjoyed by a hundredth part of the inhabitants of the globe. Yet knowledge and civil liberty are the gifts of God, intended for the benefit of mankind, and in themselves unspeakably valuable. They make the world much better than it would be without them; and in due time, we hope and expect that the benefit of them will reach the whole human family. The case is the same—only a great deal stronger—with respect to divine revelation. It has introduced into the world, and continues in it, all the correct knowledge of God and of his attributes, and all adequate views of our duty to Him and to each other, which are possessed by our race. This knowledge has been, and now is, of incalculable use and benefit to the world. To those who possess it fully, its value is inestimable: and we know that it is promised in this revelation itself—and certainly the signs of the times in which we live strongly indicate that the promise is now in a train of actual and rapid fulfilment—that this knowledge shall "cover the earth as the waters do the seas;"—that the sacred scriptures shall be read in every language under heaven, and their benign effects be experienced by the whole race of man.

Having thus, very briefly, shown that revelation is possible, desirable, useful, and probable, let us now consider the direct evidence that it has been given, and is contained in the scriptures of the Old and New Testaments.

The proof or evidence that the scriptures contain a divine revelation, has usually been divided into two kinds—*external* and *internal.* By external evidence is meant that which is not found in the Bible, *without looking beyond it*—evidence derived from what has taken place in the world, to prove that the Bible contains the revealed will of God. By internal evidence is meant, that which is furnished *simply by a careful perusal of the scriptures themselves.* There is certainly a just foundation for this division; and yet a rigorous regard to it, in so short a view of the subject as I am to give, might rather embarrass than assist my design. I shall, therefore, regard it only so far as may be found convenient.

Let us begin with the interval evidence, or that which appears to an attentive and impartial reader, on the very face of the scriptures themselves. Of this evidence a better summary statement cannot, I think, be made, than that which we have in our Confession of Faith, in these words—"The heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole, (which is to give all glory to God,) the full discovery which it makes of the only way of man's sal-

vation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it (the scripture) doth abundantly evidence itself to be the word of God."

The first item of evidence mentioned in this statement is, "the heavenliness of the matter" which the sacred volume contains. This may well claim our attention. It is incapable of denial, that no other book in the world, nor all other books taken together, give us such just and sublime ideas as are given in the Bible, of God, and of his attributes; of the kind of worship and obedience which he requires; of the nature of holy communion with Him; and of his moral laws, or our duties to each other. The truth is, that in comparison with what the scriptures teach on these subjects, all the writings of the heathen philosophers, legislators and sages, are darkness itself.

Where and by whom then was this wonderful book—which in the last lecture I properly called the SUN of the moral system—where, and by whom, was it written? It was written in a country scarcely thought worth notice by the great ancient heathen nations; written by men whom those nations despised as barbarians. A considerable part of it was written by shepherds, and peasants and fishermen. Could such a book be produced by such men, and in such circumstances, unless God had revealed his mind and will to them, and taught them how and what to write? To believe that this book, so superior to all others, could be produced by the men who wrote it, without divine aid, is, to my apprehension, to believe something far more wonderful and incredible, than all that the Bible contains. It is to believe that an effect exists without any adequate cause.

2. The efficacy of the doctrine of this book proves it divine. It certainly has had infinitely more influence, in reforming and enlightening mankind—in making them better in all respects—than all the writings of the heathen sages, that were ever given to the world. How is this to be accounted for, if this book be not of divine origin, and if the knowledge it imparts be not accompanied by a divine influence? Hundreds and thousands of the best, and many of them among the wisest, men that ever lived, have declared that the doctrines and truths of the Bible, were the means of changing their tempers, hearts, and lives. It will not do to call this enthusiasm, or delusion. The parties thus wrought upon and changed, have often been far more remarkable for sobriety, discretion, wisdom, learning, benevolence, and usefulness, than any of those who make the charge. No rational account can be given of this fact, but that holy scripture has been made "the power and the wisdom of God," to produce such an effect.

3. The majesty of the style of scripture, is another evidence of its divine origin. Recollect what has been said of the authors of these writings.—Now, we admit that it is in the early periods of society that sublime compositions are usually produced. But what has given such a superiority, in this respect, to the Jewish and Christian writings? In all that relates to the Deity, his attributes, works and worship, compare the compositions of the Bible with those of the most elevated strains of the heathen poets, or other writers, and you instantly perceive a difference that strikes you with astonishment. Had time permitted, it was my intention to have given you, from Burgh's *Dignity of Human Nature*, a comparison which he makes, between what he says has been considered the most sublime description of Homer, and one of the Psalms of David, both in a literal version. His remark is, that the extract from Homer, in this comparison, appears like "a capucinade, a mere Grub-street performance."* There certainly never

* See the passage referred to, at the close of the part of the lecture published in this number of the Advocate.

have been any other writers that did even approach the majesty and sublimity of the writers of scripture, in what relates to the Deity. And this cannot be rationally accounted for, but on the supposition that these writers had higher and juster notions of the Deity than others, and were raised above themselves, by divine inspiration.

4. The consent of all the parts of scripture, is another evidence of their divinity. This harmony of the sacred writers, when fairly viewed, is indeed wonderful. The different writers were not only of different ranks in life, and of different education, but they wrote at periods of time far distant from each other, and on subjects of very various kinds; and often without knowing more than a part, at most, of what had been written by others. From the time that Moses wrote the Pentateuch, to the time that John penned the Apocalypse, was a period of about fifteen hundred years. Now, that a series of writers, of such different characters, and discussing such different topicks, should be adding something to the sacred volume through all this period, and often with only a very partial knowledge of what was there before, and yet that there should be no contrariety, no inconsistency, but the most entire consent and harmony of the whole, this we affirm has no parallel,—nothing resembling it, among merely human productions: and we affirm that it can be satisfactorily accounted for in no other way, than by saying that these writers were all guided by one and the same Spirit of infallible truth. Many attempts, we know, have been made to find some inconsistency of one portion of scripture with another; but they have uniformly led to investigations which have more clearly demonstrated the entire agreement of the whole.

5. "The scope of the whole scripture, which is to give all glory to God," is another internal evidence of its divinity. The whole sacred volume, taken together, is calculated to exhibit the Deity as glorious in all his attributes;—to exhibit Him as infinitely worthy of the highest admiration, esteem and love, of all intelligent and moral beings—to show that they were created, as I have heretofore shown, to behold and promote his glory, and to find their supreme happiness, both here and to all eternity, in this high and delightful service. This we might naturally expect in a revelation from God, and we find it in this revelation;—find it as it is not found in any other compositions that ever were written. This book, therefore, we believe came from God himself.

6. The full discovery which the Bible makes of "the only way of man's salvation," affords a strong internal evidence of its divine origin. The insuperable difficulty, among the best of the heathen philosophers and moralists, was, to collect any entirely satisfactory evidence of the immortality of the soul, and that God would both forgive and reward the penitent sinner. How, indeed, can these things be certainly known, unless they are revealed. That reason and observation might, and did, afford some probability, and excite some hope, in regard to them, we admit. But on such infinitely interesting topicks, the mind is deeply anxious for *certainty*, for *full assurance:* and this never could be obtained, but by revelation. Here, blessed be God, we have it. "Life and immortality are brought to light in the gospel:" and here—and only here—the whole plan of redeeming mercy, is clearly and gloriously exhibited.

It is by revelation, and by revelation alone, that we learn, that, in the perfect unity of the divine essence, there are three distinctions, usually called *persons*, and that each of these divine persons bears a part in the great work of man's redemption and salvation. Here, and here only, we learn of a way of pardon, in consistency with the justice of God, through the atonement and righteousness of the Lord Jesus Christ. Here we learn, that sanctification is the work

of the Holy Spirit: and that thus the soul—redeemed by the blood of the Son of God, and meetened for glory by his own blessed Spirit—shall be admitted to perfect and endless felicity in heaven. This plan of salvation never did enter, and never could have entered, the mind of any human being, if it had not been revealed. But when revealed, the glory and excellence of it are seen to be inexpressible. It has accordingly been the reliance of the best of men, even in the trying hour of death—of the reality of it, as the truth of God, they have doubted no more than of their own existence.

I have now finished what I propose to offer on the *internal evidence* which the scriptures contain, that they are a revelation from God. I have, by no means, touched all the points of evidence, of this kind; and I have unavoidably been very brief on each point that I have noticed. Yet I have said more than I should, but for the consideration, that it is of the internal evidence of the divinity of the scriptures, that persons of all descriptions can best, and most satisfactorily judge for themselves. And before I leave this part of the subject, let me remark, that it is the internal evidence of the truth of scripture which, at last, most completely satisfies *every* mind, and dispels every doubt. I give it as my decisive opinion, that any man who will carefully, diligently, candidly and prayerfully study the Holy Scriptures, and compare one part with another, will, at length and before long, have no doubt left, that there he finds the revealed will of God.

(*To be continued.*)

—

The passage referred to in page 437, is as follows:

"The loftiest passage, in the most sublime of all human productions, is the beginning of the eighth book of *Homer's* Iliad. There the greatest of all human imaginations labours to describe, not a hero, but a God; not an inferior, but the Supreme God; not to shew his superiority to mortals, but to the heavenly powers; and not to one, but to them all united. The following is a verbal translation of it.

"'The saffron-coloured morning was spread over the whole earth; and *Jupiter*, rejoicing in his thunder, held an assembly of the gods upon the highest top of the many-headed *Olympus*. He himself made a speech to them, and all the gods together listened.

"'Hear me, all ye gods, and all ye goddesses, that I may say what my soul in my breast commands. Let not therefore any female deity, or any male, endeavour to break through my word; but all consent together, that I may most quickly perform these works. Whomsoever, therefore, of the gods I shall understand to have gone by himself, and of his own accord, to give assistance either to the *Trojans* or the *Greeks*, he shall return to *Olympus* shamefully wounded; or I will throw him, seized by me, into dark hell, very far off, where the most deep abyss is under the earth; where there are iron gates, and a brazen threshold, as far within hell, as heaven is distant from the earth. He will then know, by how much I am the most powerful of all the gods.

"'But come, try, O ye gods, that ye may all see. Hang down the golden chain from heaven, hang upon it all ye gods, and all ye goddesses; but ye shall not be able to draw from heaven to the ground *Jupiter* the great counsellor, though ye strive ever so much. But when I afterwards shall be willing to draw, I shall lift both the earth itself, and the sea itself. Then I shall bind the chain round the top of *Olympus*, and they shall all hang aloft. For so much am I above gods and above men.'

"With this most masterly passage of the greatest master of the sublime, of all antiquity, the writer, who probably had the greatest natural and acquired advantages of any mortal for perfecting a genius; let the following verbal translation of a passage from writings penned by one brought up a shepherd, and in a country where learning was not thought of, be compared; that the difference may appear. In this comparison, I know of no unfair advantage given the inspired writer. For both fragments are literally translated; and if the critics are right, the *Hebrew* original is verse, as well as the *Greek*.

"'O Lord, my God, thou art very great! Thou art clothed with honour and majesty! Who coverest thyself with light as with a garment: who stretchest out the heavens like a canopy. Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind. Who

maketh his angels spirits; his ministers a flame of fire. Who laid the foundation of the earth, that it should not be moved for ever. Thou coveredst it with the deep, as with a garment: the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. They go up by the mountains; they go down by the vallies unto the place thou hast founded for them. Thou hast set a bound, that they may not pass over; that they turn not again to cover the earth.

" 'O Lord, how manifold are thy works! In wisdom hast thou made them all. The earth is full of thy riches. So is the great and wide sea, wherein are creatures, innumerable, both small and great. There go the ships. There is that leviathan, which thou hast made to play therein. These all wait upon thee, that thou mayest give them their food in due season. That thou givest them they gather. Thou openest thy hand: they are filled with good. Thou hidest thy face: they are troubled. They die, and return to their dust. Thou sendest forth thy spirit: they are created; and thou renewest the face of the earth. The glory of the Lord shall endure forever. The Lord shall rejoice in his works. He looketh on the earth and it trembleth. He toucheth the hills; and they smoke. I will sing unto the Lord as long as I live. I will sing praise unto my God, while I have my being.'

" I appeal to every reader, whether the former of these two fragments is not, when compared with the latter, a school-boy's theme, a capucinade, or a Grubstreet ballad, rather than a production fit to be named with any part of the inspired writings. Nor is it only in one instance, that the superiority of the Scripture stile to all human compositions appear. But taking the whole body of sacred poesy, and the whole of profane, and considering the character of the *Jehovah* of the former, and the *Jupiter* of the latter, every one must see the difference to be out of all reach of comparison. And, what is wonderfully remarkable, Scripture poesy, though penned by a number of different hands, as *Moses*, *David*, *Isaiah*, *Jeremiah*, and the rest, in very distant ages, gives a distinct and uniform idea of the Supreme Being, no where deviating into any thing mean, or unworthy of him; and still even where he is spoke of in a manner suited to the general apprehension of mankind, his dignity and majesty duly kept up. Whereas, there is not one of the ancient Heathen poets, who gives a consistent idea of the Supreme God, or keeps up his character throughout. *Homer*, in the same poem, describes his *Jupiter* with a great deal of majesty, and in another represents him as deceived by his wife *Juno*, and overcome with lust and sleep, while the inferior deities are playing what tricks they please, contrary to his intention. In short, the Supreme God is by *Homer* described as a bully; by *Virgil*, as a tyrant; by *Ovid*, as a beastly voluptuary; and by *Lucretius*, as a lazy drone. So that, if the cavils of the opposers of Revelation, with respect to the style of Scripture, were of much more consequence than they are; it would still be the easiest, and indeed the only rational way of accounting for the amazing superiority of those writings to the greatest human productions, in spite of the disadvantages, of want of learning, and the like, which the sacred penmen laboured under; to ascribe the sentiments in them to Divine Inspiration."—*Burgh's Dignity of Human Nature, book* iv. *sec.* i.

DISSERTATION ON THE ABRAHAMICK COVENANT.

(*Continued from p.* 399.)

I. The constitution, as consisting of new promises to Abraham, is to be considered. And the

1st Promise is, "I will make my covenant with you," verse 2: and again, "I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant." This, more literally translated, would read thus: "I will place my constitution with you;" and "I will continue my constitution between me and you, and your seed," &c. The reasons and explanation of this translation shall now be given.

First, a fact already mentioned throws light upon these words of God to Abraham, viz. that all the descendants of Noah had gone far into apostacy and idolatry; and that the true worship of God was about to cease in the world, unless preserved by some more efficient measures and means than had been used. It appears from the apostacy and wickedness of the world, before and after the deluge, that the original constitution of favour announced immediately after the fall, became utterly unavailing to preserve mankind, or any of them, from the gross-

est impiety and wickedness. It was lost in the antediluvian world, and by God's special promise and agency preserved in the family of Noah. A renewed defection was on the point of taking place, in the days of Abraham. He himself, and his fathers, had begun to worship other gods, before he was called out of Ur of the Chaldees, as we learn from Joshua, xxiv. 2. God's creatures, the sun, moon and stars, were substituted in his place, and received divine homage. The divine ordinance of sacrifice was prostituted to idolatry; and thus the knowledge and worship of the true God, and the only way of access to him by atoning blood, were about to leave the world a second time. But God in mercy had determined otherwise: and this he promises to Abraham, saying, "I will place, and continue my constitution with you." From all others it shall depart, but from you it shall not.

A second reason for translating (ברית) *Berith, constitution*, rather than *covenant*, is this, that whatever may be its primary signification, it here evidently is spoken of as already existing, and as a something of which God is the alone proprietor, and disposer. The term *covenant*, with us, expresses a mutual, voluntary compact, and belongs as much to one party as the other. And would it not be next to absolute absurdity, to use the term mutual compact here, and read the promise thus: "*I will place my mutual compact between me and thee?*" What God placed between himself and Abraham, and established, or continued with him and his seed, was something else than a compact—it was something of which God was the *alone* author, proprietor and disposer, and something which was about to perish, or be removed from all others.

Again: There is not, in the whole narrative respecting this subject, any inquiry made of Abraham, if he would comply with what God proposed; but, instead thereof, there is a law, or positive and authoritative requisition, binding him to obedience. And God never has, and never can, in consistency with his absolute right and dominion as Lord of all, propose terms to his creatures, for their acceptance or refusal, at pleasure. And therefore we think, that the word *covenant* was not happily chosen by our translators, to express what God here promises, or what is better rendered by, *his constitution*. But it must be confessed that neither this term, nor any other in our language, can express the full import of the word (ברית) *Berith*. It is a word, like many others in all languages, which by long use, and the poverty of language, has acquired an accession of ideas by its various applications; so that it is a complex term, often expressing more ideas than can be included in any one word in our language. A paraphrase, or explanation of some length must be resorted to, in order to convey its full meaning. The original word *Berith*, literally and primarily signifies, *purification*, or that which purifies. This is evident from Mal. iii. 2, where it is used, and translated *soap*.

Taking this to be the radical meaning of the word, we can account for all the additional ideas attached to it, in the scriptures, and for all the various applications of it. As it is here used to express something which God had before made, or instituted, we must go back in the sacred history, in order to ascertain its full import.

When our first parents defiled themselves with sin, a pure and holy God could have no friendly intercourse with them; and could dispense to them no saving blessings but on their purification. This we are taught throughout the scriptures; and by the fact that the Lord clothed them with coats made of the skins of slain victims (Gen. iii. 21.), and from the fact that Abel, in offering a bloody sacrifice, in faith, obtained acceptance with God, whilst Cain his brother was rejected, when he offered merely of the fruits of the ground,

Gen. iv. and Heb. xi. 4. We are clearly taught, that man polluted by sin, and the holy offended God, met in friendship over the slain victim; and on the ground of cleansing and expiatory blood, God carried out his promise and constitution of favour, as recorded, Gen. iii. 14—24 inclusive. And thus the victim sacrificed was called *Berith*, the purifier, or that which purifies. This is the second application of the term; and as God's constitution of favour was predicated upon this purification by sacrifice, the term acquired a third application, by which the whole constitution of God's favour, in all its threatenings against the serpent—in all the arrangements respecting man's condition, his way of access to God, and the ordinances of worship—were expressed.

From its being the foundation and medium of friendly intercourse between God and man, and that by which God conveyed blessings, the term acquired a fourth application, *i.e.* to express a mutual compact or covenant between men. And we learn from Homer, and others, that it was a custom among men and nations, to make compacts and treaties by sacrifice. For this custom we never could give any rational account, had not Moses given us the clue in his history in the book of Genesis.

Now the constitution laid down in Genesis iii. being wholly of God, containing declarations how he would deal with Satan—what should be the condition of man, and how he would dispense blessings through a purification sacrifice, it is called *his* constitution, in the first place in which it is expressly mentioned after its first institution, Gen. vi. 18.—"But with thee," says God, "will I establish my covenant." From the connexion in which these words stand, it is evident that the word rendered *my covenant*, expresses all the ordinances, and means of grace and salvation which God had instituted, and is to be understood in the third and most extensive application of the term *Berith*. God declares to Noah in the preceding verses, that "he would bring a flood of waters upon the earth to destroy all flesh." As they had forsaken his worship and ordinances, he would no longer support and protect them according to his gracious constitution, but he would cut them off from every participation of its privileges and blessings. But, says God, I will not do so with you; but with thee I will establish my constitution of favour, in which you have my appointment of the purification sacrifice, and all the blessings and privileges of a friendly intercourse with me.

In the same sense the term is to be understood when mentioned the second time, Genesis viii. 20, 21, and the third time, chap. ix. 11. Here, however, it is introduced and made the basis of the promise to support the world in the enjoyment of seed time and harvest, summer and winter, day and night, and to preserve it from a second deluge; which promise, in this connexion, is called God's covenant with Noah. Thus, God's original constitution of favour is the basis, and his promise the measure, on and by which his favour shall be extended. *All* the favours and blessings resulting from the constitution, God does not secure by promise to Noah and the whole world, but simply, those just mentioned. And we thus see how far the world is under the operation and security of God's gracious constitution, established with Noah. It is no farther than support and protection in the established order of things mentioned in the promise after the flood. And I here remark, that in all the instances where God's original constitution is brought forward, and made the basis of a particular dispensation of favour, his superadded promise limits and marks out the favour, both in nature and degree. These remarks apply in all their force to the subject or case, which we are professedly discussing. As God said to Noah, so he says to Abraham, *I will place my constitu-*

tion with you, and your seed after you. And although all the rest of mankind sink into gross idolatry and darkness, with respect to my character and the only way of salvation, which I have prescribed, it shall not be so with you and your seed. And as the promise to Noah specified the *extent* of favour, according to the constitution of favour, so here the additional promises specify the particular and distinguishing favours conferred, and to be enjoyed by Abraham and his seed.

Thus, having explained the nature of the promise, "I will make my covenant with you, or I will place my constitution with you," let us consider the

2d Promise in order, which is, "Thou shalt be a father of many nations; and a father of many nations have I made thee." verses 4, 5. Here I cannot but remark, how God's constitution is introduced, and expressly made the ground of this promise and the other which follows, verse 7.

In this promise we have new matter, something that was never promised before. It put Abraham into a new relation. It had been before promised, that he should be the father of a numerous offspring, and it had just been repeated in verse 2. But now he is constituted a father of many nations, i. e. a public person, or the federal head of nations: and a more literal translation of the promise would make it read thus—"I constitute thee a father of many nations, and I constitute thee for nations." The obvious meaning of which is, that God set up Abraham as the federal head of a society, which was to embrace all nations, according to the promise made, chap. xii. 3, and repeated, xxii. 18: "In thee shall all the nations of the earth be blessed." This is explained by the apostles Peter and Paul, as having a reference to the heathen justified through faith, and gathered into the church of God. Acts iii. 25, and Gal. iii. 8.—And in Rom. iv. 11, Abraham is called the *Father of all them that believe.* Every believer, therefore, under the New Testament, has Abraham for his father. A natural or genealogical father he is not to any but the Jews, and his other natural descendants. If a father therefore to others, it must be by a constituted federal relation. And if all nations are to be blessed *in* him, they must belong to the body of which he is the head. They are not to be blessed *out* of him, but *in* him. To be *out* of him, is to be aliens and strangers to that society, organized in his person and family, and of which he is the constituted head. To be *in* him, is to be united to him by membership in that society. From all which it is evident, that God's constitution, placed with Abraham and established or continued with him and his seed, was, with this additional promise, a federative constitution; forming Abraham and his family into a separate religious society, where they should enjoy access to God and all the institutions of his worship. This society, according to the definition of the church of God before given, is no other than that church. And therefore this edition of God's original constitution of favour, with this new and additional promise, may, with great propriety, be called *an ecclesiastical constitution,** that is, the constitution by which the church was organized, and by which all her rights and privileges are secured for her members. God has, in his providence, shown that this was the nature of this constitution. He preserved this society in the families of Isaac and Jacob, to whom he renewed the promises,—he preserved it in the line of Jacob until the Messiah, the great purification sacrifice, came and opened the door to the Gentiles. Through the whole of this period they were a distinct religious society, enjoying God's ordinances, and "dwelling alone, not reckoned among the nations."

This view will become still more

* Any person conversant with the Christian's Magazine, will perceive that I am here much indebted to it.

clear and satisfactory, by the consideration of the

3d and last additional Promise, "I will be a God to thee and to thy seed after thee."

The term God, in the original, is a relative term, expressing the relation between him and his dependent creatures. He is their supporter and shade, or protector, and they are his dependent creatures. Thus the strong spreading oak, and Elohim, God, are words derived from the same root; and one of the leading ideas is the same. Hence oaks and groves have always been favourite places for religious worship, and have been often prostituted to idolatry. Now, when God promises to be a God to any one, he binds himself to be his benefactor, his supporter and protector. But the nature and extent of his beneficence, or of his support and protection, must be limited by the words of the promise, or by the nature of the constitution in which the promise is made. In the present case, God does not bind himself to give support and protection to Abraham's soul, ensuring his personal salvation; for these Abraham had already enjoyed. It could not mean merely that support and protection necessary for the welfare and prosperity of Abraham and his natural posterity, for this had also been secured. And it could not mean that God was bound to be such a spiritual supporter and protector, as would secure the individual salvation of all Abraham's seed, without their faith and obedience; for the fact is, God never has been a God to Abraham's seed in this sense. Among them he has had his chosen and sacred ones, but we know from his word, that he has suffered thousands and thousands of them to perish forever. If, therefore, the promise, "I will be a God to thee, and thy seed after thee," means any thing, it must mean support and protection in that church state, into which they had been put by the preceding promises. The promise, in this sense, has been made good, and stands good to this hour. Those whom God accounts for Abraham's seed, he has always supported and protected, and to us, who are the children of Abraham by faith, the promise is made good. God, as the Almighty, the God of Abraham, of Isaac and Jacob, has supported and protected the church through the revolutions of generations and centuries, and is protecting and supporting us as members of that church, in the enjoyment of all its privileges. If we properly improve these privileges, and make a proper use of Christ, the great expiatory and cleansing sacrifice, God will indeed be a God to us and our children for ever, —will be our supporter and protector—our benefactor through eternity. God is, and from the days of Abraham has been, the God of the church, and by the promise *I will be a God to thee and thy seed after thee in their generations*, he is bound to be her God through the whole of her existence in this world. But if this constitution, by which Abraham and his seed were made a separate and peculiar people, has been annulled, as some maintain; if it ceased when our Saviour became incarnate, does it not follow, that this promise of God to Abraham has failed of being accomplished? *I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God to thee and thy seed after thee.*" Here is a promise of a perpetual succession. But the natural posterity of Abraham have been cast out, and he is now not a God to them according to the promise. The obvious conclusion is, that the believing Gentiles are accounted for the seed; and the succession has been continued in them, and God is their God now, by the constitution of the church in Abraham's family—or God has failed to accomplish his promise. It is equally evident, that those who profess to believe in Christ, and yet deny that Abraham is their father in a church relation—and deny that they belong to the society formed in his family, do virtually un-

church themselves, and reject all right and interest in this promise made to the church.

When we come to consider the distinguishing external rite belonging to this constitution, it will be still more evident that here is the charter of the church—*an ecclesiastical constitution.* But it is necessary, before we close the consideration of the promises under review, that we obviate an objection which may be made to the exposition of them, now given, viz. if they constitute merely the charter of the church, and contain no absolute promise of eternal life, they are of but very little importance. There are many, in our day, who think nothing in church order and government of sufficient importance to contend for. It is faith, and love, and hope, and zeal, that constitute the all in all with them. But they do not rightly distinguish between things important to the existence and interests of the church, and things important and essential to the salvation of the soul. And I would ask, where would all faith, and love, and hope, and zeal soon be, if the church was dissolved—if God should take away its charter of rights and privileges, and abandon religious society to that state in which it was in the antediluvian world, and at the time when God called Abraham out of Ur of the Chaldees, and established his covenant or constitution with him? The fact is, a church state and church privileges are of the greatest possible use, although of themselves they secure not the salvation of the soul. We may be in the church, and call Abraham our father, and yet be cast out and disowned of God. But it is nevertheless true, that the church is God's nursery, his garden and vineyard inclosed, where his people are born again, and nourished up for heaven. There are the wells of salvation, where we may draw, and drink, and live forever. There is the purification sacrifice, and the fountain opened for sin and uncleanness—There are God's word and ordinances, accompanied by the enlightening and life giving spirit—There the Lord God is a sun and shield, giving grace and glory, and withholding no good thing from them that walk uprightly—There are his ministering servants, to administer the means and ordinances of salvation; and certainly, if eternal salvation be not eventually enjoyed by those having these privileges, it must be their own fault. The constitution, therefore, of the church, and the annexed promises to continue, support and protect it in the world, are of the very first importance, and demand of us the warmest gratitude of our hearts.

(*To be continued.*)

FOR THE CHRISTIAN ADVOCATE.

THE WORK OF THE HOLY SPIRIT; OR, REFLECTIONS ON ROM. viii. 9.

"Now if any man have not the Spirit of Christ, he is none of his."

It is a truth repeatedly and strongly inculcated in the divine word, that man in his unrenewed state is totally disqualified for the enjoyments of heaven. Holiness of disposition is essential to true blessedness. But man is an apostate from God, an enemy to his law and government, and in bondage to deep depravity. The divine law condemns him for his transgressions, and the divine displeasure rests upon him, because of his inherent sinfulness. Guilt and depravity are the two formidable obstacles in the way of his salvation. To remove these obstacles, and to deliver man from the wretched condition into which sin has brought him, was the grand object of the Son of God, in assuming our nature and dying on the cross. By the shedding of his blood he made satisfaction to divine justice for the sins of his people, and redeemed them from the curse of the law. But to apply, or render effectual, the work of redemption, is the peculiar province of the Spirit of Christ. He implants living faith in the soul, and thus unites each individual believer to Christ. Although there is an infinite worth

and excellency in the death of Christ, so that in itself it is sufficient to atone for the sins of the whole world, yet until a sinner has felt the regenerating influences of the Holy Spirit, and thus been enabled to believe in Christ, he has no personal interest in him, and consequently derives no saving benefits from him: for, "if any man have not the Spirit of Christ, he is none of his."

By the Spirit of Christ, in the passage before us, is unquestionably meant the Holy Ghost, the third person in the glorious Trinity. This is evident from the whole context. The apostle uses the expressions, "the Spirit of God" and "the Spirit of Christ," in such a manner as shows them to belong to one and the same person. Throughout the chapter he speaks of his personal acts, as dwelling in believers—as bearing witness with their spirits—and of their being led by him.

The primary and formal reason why the Holy Spirit is called the Spirit of Christ is, because he proceeds from Christ—from the *Son* as well as from the Father—"God hath sent forth the Spirit of his Son into your hearts," Gal. iv. 6. But he may also be called the Spirit of Christ, because promised by him, and sent by him, in order to make effectual and accomplish his work toward the church. The Holy Spirit communicates the grace, image, and likeness of Christ, to all who are truly his disciples.*

There is not a subject on which error is more dangerous or pernicious, than this which relates to the distinct personality, the divine nature, and the sanctifying influences of the Holy Spirit:—and alas! on each of these points, sentiments directly at variance with the plain declarations of the word of God abound.

Without entering at large into the discussion of each of these points, which would occupy too much space, we observe in the general, that the sacred scriptures in the clearest manner declare the Holy Spirit to be a distinct personal agent, a divine person, the third person in the one essence of the glorious Godhead.

If all the various kinds of properties and acts which belong to and constitute a distinct person; if possessing an understanding and a will; if being sent, if coming, if receiving, showing, guiding; if dwelling in, witnessing, being grieved, striving with and sanctifying—if all these things can be applied only to a real, distinct personal agent, then is the Holy Spirit a distinct and real person, for all these things are repeatedly ascribed to him.

If, too, all the essential perfections, if all the peculiar acts and honours which belong only to God; if divine names, divine works, divine attributes, and divine worship, can be ascribed without limitation to none but God, then is the Holy Spirit truly God, for all these things are in the most unrestricted manner ascribed to him.

While then we unqualifiedly assert that there is but one God, a pure uncompounded Spirit, possessing the utmost simplicity of essence; we at the same time believe, because God himself has told us so, that in the one essence of the Godhead there are three distinct persons, the Father, the Son, and the Holy Ghost; and "these three are one God, the same in substance and equal in power and glory."

The Holy Spirit is the immediate agent in effecting the regeneration of the soul. It is true, the Godhead being one in essence, though three in person, all the divine persons unitedly concur in all its acts, so that what one does all do. Still, however, we find an order of operation, especially in the work of redemption, clearly pointed out in the divine word. The Father is declared to have sent the Son—the Son is declared to have

* See this subject admirably illustrated by *Owen on the Spirit*, book i. chap. ii.

Owen's ΠΝΕΥΜΑΤΟΛΟΓΙΑ, or a Discourse concerning the Holy Spirit, is an invaluable work, which those who would understand this subject fully, would do well to study diligently.

consented to assume our nature and work out salvation—and the Holy Spirit is represented as being sent by the Father and the Son, to sanctify those whom Christ has redeemed. Hence he is said to *dwell in believers*, and they are said *to have Him*.

On this subject of the influences of the Holy Spirit pernicious errors abound. Some regard all pretensions to divine influences, as mere enthusiasm and hypocrisy—while others run into the wildest excesses, pretending to immediate inspiration and direct impulses on the mind from heaven. Often, too, there is reason to fear that mere sympathy and excited animal feelings, and especially that mere conviction of sin, which alarms, but which is not followed by a real change of heart and deliverance from sin, are mistaken for the sanctifying influences of the Holy Spirit. The abuse which men pretending to religion have made of the doctrine of the influences of the Spirit, there is reason to believe, is one chief cause of the prejudices which exist against any such thing, in the minds of many. In the apostolic days there were, indeed, extraordinary gifts and operations of the Spirit; such as the gift of prophecy, of speaking with tongues, and the power of working miracles; but these have long since ceased. God in sending his messages, and making known his will to mankind, commissioned and inspired holy men of old to deliver them; at the same time furnishing them with such credentials as incontestably proved that they came from Him. But the volume of inspiration is now complete; no new revelations are to be expected, and we must regard all pretensions to immediate inspiration from heaven as gross imposture,—at least until those who claim it for themselves, bring with them as convincing proofs that they are indeed inspired, as were exhibited by the prophets and apostles of old.

While, then, we cheerfully assent to this, that immediate inspiration has ceased, we nevertheless maintain that we are taught in the divine word, that there are most important influences of the Holy Spirit on the souls of men, and that it is necessary for *us* to experience these influences on *our* souls, in order to our eternal happiness. These are his regenerating and sanctifying influences, by which he enlightens and purifies all those who are saved.

Sound reason, as well as divine revelation, shows the reality and importance of these influences.

There is nothing in the nature or condition of man, which would lead us to suppose these influences unnecessary; on the contrary, there is much to show us their necessity.

It has been well said in relation to the natural world, that "we cannot make even one single step in accounting for its phenomena, without admitting the immediate presence and immediate action of an *incorporeal agent*, who connects, moves and disposes all things, according to such rules and for such purposes as seem good to him." But if this is true of the natural world, it is equally true in the spiritual world. Man is the creature of God, and in every thing is dependent on him. "In him we live and move and have our being; in his hands our breath is, and his are all our ways." The skill and wisdom which men display in the ordinary business of life, are in sacred scripture declared to be derived from God. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights," &c. James i. 17. In the rearing of the tabernacle in the wilderness, we are told that he filled with knowledge and wisdom the artificers who were employed in its construction (Exod. xxxvi. 1, 2.), and the skill of the husbandman is ascribed to Him; for the prophet tells us, that "his God doth instruct him to discretion, and doth teach him." Isa. xxviii. 26. There is nothing, then, in the condition of man, as a creature, which affords a presumption against divine influences; on the contrary, the influence of God extends to us continually.

upholds us in our being, and gives to us the power both of thinking and acting. It is he who has made us wiser than the beasts that perish: for it is "he who teacheth man knowledge." Ps. xciv. 10. To claim independence on God—to deny that he exercises any influence over us, is the height of impiety and folly. Divine influence of some kind is unquestionably extended to each of us.

But we advance a step further—There is much in the condition of man to make divine influence desirable and necessary. Man is a depraved creature. This, fact and experience prove. Gross ignorance and deep depravity are spread over the world. God is infinitely holy. How then shall depraved, rebellious creatures become objects of complacency to a God of spotless purity? This question may indeed be dismissed with a cavil, or with thoughtless levity; but certain it is, that we cannot ponder upon it with that solemnity and deep attention which it deserves, without awakening in ourselves the most serious apprehensions. We are the individuals concerned; and the decision of the question involves in it consequences deeply affecting our happiness, and in their duration commensurate with eternity. "Without holiness no man shall see the Lord." The conscience of man tells him, that God will punish the wicked. But each man finds in his breast strong and depraved passions and appetites—so strong that he cannot subdue them, and so depraved that they are constantly exciting him to sin. Oh, we assuredly need some powerful arm to interfere, and break our chains and free us from our bondage!—

This powerful arm *is* stretched forth, *is* exerted to rescue man from the thraldom of his sins. The Spirit of Christ is the almighty, though invisible agent, who removes this bondage, and makes all the people of Christ "new creatures." This is one of the grand and fundamental doctrines of the divine word.

(To be continued.)

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

BIOGRAPHICAL SKETCH OF WILLIAM GEORGE KREBS, LATE STUDENT OF THE THEOLOGICAL SEMINARY OF PRINCETON. *By a Fellow Student.*

WILLIAM GEORGE KREBS, the subject of the following sketch, was born in the city of Philadelphia, on the 6th of May, 1802. He was one of a large family, of respectable connexions, and German extraction. Of his early years, nothing has reached us but the general report, that he was an uncommonly lively child, docile in his temper, and forward in his attainments. In the thirteenth year of his age we find young Krebs a student in Gray & Wylie's Academy. He was the best scholar in his class, and gave great satisfaction to his instructers. His *pensa*, or daily tasks, were written with uncommon elegance, and were at the examinations publicly displayed with approbation. His skill in penmanship, though an attainment too small, perhaps, to be noticed in so rapid an outline, is mentioned as illustrative of that tastefulness and neatness, which was characteristic of all the actions and habits of our friend. His collection of minerals and coins, the beauty and fidelity with which he executed maps, and the very creditable skill he afterwards acquired in crayon-drawing, might be mentioned as further proofs of this feature of his mind.

In July, 1815, he left the last mentioned Academy, and in the next September attached himself to the grammar school of the University of Pennsylvania, where, for his superior

scholarship he was promoted above those who at the former school had been his classmates. He was here considered a good speaker, and once or twice represented the Tyronian Society, of which he was a member. Leaving this institution, he became a pupil of Mr. Spencer's academy; where his diligence, talents, and amiable deportment, enabled him to take a high standing, and gained him the particular friendship of his teacher. In the autumn of 1818, he was admitted into the Junior Class of Princeton College.

His connexion with Nassau-Hall was an event fortunate in a higher sense than literary attainment or academick distinctions could have made it,—in a sense that he had not anticipated. He had not been an inmate of those walls two months, before his mind was deeply impressed with religious concern. "Immediately," to use his own words, "all my gay company was deserted, and during two months afterwards I was always serious, not disposed even to smile, and, in fact, felt *unhappy*. I used to awake very early in the morning (long before day-light) with certain forlorn feelings, and commit myself to God in prayer—yes, I can say in fervent (and I trust effectual) prayer. These were the happiest seasons of prayer I ever enjoyed. My principal petitions were that God would, of his infinite mercy, pardon all my sins; that he would give me to see their full enormity, and also the all-sufficiency of the dear Redeemer; that he would unite me to Christ as the branch is united to the vine; that he would send the Holy Comforter to assure me that I had passed through the new birth; and that he would extend these unmerited mercies to my parents, brothers, sisters, and to all the family of mankind." His desire to be engaged in religious exercises, now strongly inclined him to retire from the pressing, and to his spirit, harassing engagements of college, that he might have more leisure for religious solitude—From this step he was with difficulty dissuaded. About two months, spent in that tender anxious state his own pen has described, were succeeded by peace in believing. The delightful fervour and serenity now enjoyed, were unhappily, in some measure, dissipated by the amusements of the ensuing vacation; and it appears, were not permanently regained during his whole collegiate course. Some mistakes, which more fellowship with Christians, or a better acquaintance with pious writings, would have corrected, prevented him from appropriating that comfort which the gospel so richly tenders to the believing penitent. In the interval between his final examination and the subsequent commencement, a free conversation with a pious friend, in which he was induced to lay open the secrets of his heart, led him to indulge the dawn of returning hope. He now took up *Doddridge's Rise and Progress*, and had not proceeded far, before the brighter beams of confidence shone into his heart. These circumstances, together with the revival with which God was then blessing the College, made this visit ever after a delightful period of his pilgrimage, upon which he loved to look back and dwell.

In the September of 1820, he took his Bachelor's degree. The early promise of his talents had led himself and his friends to expect that his literary attainments would have placed him *primus in primis*. Several things however, not derogatory either to his intellectual powers or moral character, tended to thwart this expectation. His rank, notwithstanding, was highly respectable. For, in a class of more than forty, he obtained the third distinction.

Of the orderly conduct, amiable manners, studious habits, and excellent recitations of Mr. Krebs, during his residence in Nassau-Hall, his fellow students and his professors have all testified—and testified too with a pleasure, which proves that he had made no common impression upon their hearts.

At that crisis of life, when one's

connexion with college is severed, and the die is about to be thrown which often decides the future fortunes of life, the most thoughtless frequently feel, at least a temporary solicitude. The academick band march in one common track until they reach the point, at which the road branches into several directions. Here, each one is forced to make a choice; nor can it be deliberately made without the anxious consciousness, that on this single decision the pleasantness or painfulness of the whole future journey is likely to depend. To the profession of law, the designation of friends and all his earlier desires had prompted Mr. Krebs; but an invisible influence led him at this time to an entire change of views and inclination, and to pant for usefulness in the sanctuary of God.

But before commencing studies, immediately preparatory to the ministry of the gospel, he determined to spend a year at home, in a course of general reading, which his unremitted attention to the studies of the classes, through which he had been hurried, had hitherto prevented. It would be pleasing, if time permitted, to follow him in detail, through the year which he spent in Philadelphia. In his intercourse with the world we find him sustaining with decision, and without the least disguise, his Christian character and profession, even in those large parties to which he was frequently invited—Soon, however, he relinquished these circles entirely. The solicitude which he felt for the spiritual welfare of his dearest relatives, those relatives well know.—The tenderness of his anxiety, and the kindness of his intercourse, in its thousand little pleasing offices, the ever-busy memory of a disconsolate parent, and bereaved brothers and sisters and friends, will cherish while life continues.

His studies in private were conducted with judgment, mingling the close investigation of the deistical controversy, which he mastered, with the animating perusal of pious biographies, and the pleasurable fascinations of poetry. In no period of his life did he squander precious time, in a large and greedy perusal of those fictitious works, which like the obscene plague generated in the slime of the Nile, invade the land, and finding their way to every chamber, leave their poison in almost every heart—At one time, we find a keenness given to his thirst for literature, by perusing the Remains of that sainted bard, Henry Kirke White, and, at another, a solemnity of spirit harmonizing with the deep-toned strains of Young's Midnight Solo.

Notwithstanding the number of his gay acquaintances and the many amusements of a city, tending to lure a youthful heart to unhallowed indulgences, there is good reason to think that during this whole period, his walk was close with God. He usually spent about three hours each day in the duties of devotion. Beside this, social worship in his father's family, a weekly religious meeting of a few young men in his apartment, the direction of the concerns of a Sunday school, and the establishment of a prayer-meeting in the Lutheran church of which he was a member, were among the fruits of his piety. Day after day did he labour in the Alms-house, to convince an unfortunate but learned infidel of his errors; and he succeeded so far as human reasoning can go. The deluded man professed to be convinced, but whether it was a conviction merely rational, and leaving the heart unchanged, we are uncertain. Often did the subject of this memoir, like an angel of mercy, enter that abode of wretchedness, and, under God, attempt to purge away the films of ignorance, which obstructed the moral vision of its miserable tenantry; and often did he pour the oil and wine of consolation, into the wounds of unnoticed, unlamented suffering. In these pious, and charitable, and delightful occupations, he spent the year under review.

In November, 1821, he left his father's roof, and entering this seminary, became our companion in study. It is unnecessary here, where he was so well known, to dilate on his daily walk, or trace him in those studies in which he engaged, with a zeal that ensured him success. Those of us, particularly, who had the pleasure of being placed in the catalogue of his more intimate friends, will not soon forget the pleasure we have found in our intercourse with him, or the pain we experienced at his early removal. He had just entered the second year of his theological course, when he was taken ill—His disease was a species of fever, and accomplished its destructive office in a few days.

The violence of the febrile excitement, as is usual in such cases, occasioned an almost constant delirium, which of course deprived his attendants of much satisfactory conversation. The first day or two of his illness he appeared anxious to recover; but afterwards manifested a perfect willingness to depart and be with Christ, if such should be the will of his Heavenly Father. In his lucid intervals he was much engaged in devotion—and apprehensive of the nearness of his departure, and the solemnity of standing disembodied at the bar of the Great Judge to receive an irreversible allotment, he was anxious to enter that awful presence with the blood of sprinkling fresh upon him. He was deeply sensible of his original corruption, and the imperfection of his best actions; and could only indulge hope, in grace abounding through Jesus Christ. What conversation he was able to maintain was of a very pleasing kind. Being asked at different times, if the Saviour was near him, was precious to him, and the like, he uniformly answered in the affirmative. After about a week's confinement, he gently breathed his last, on Tuesday morning, Nov. 26th, 1822. His mortal part was conveyed by his fellow-students, to the residence of his afflicted parents in Philadelphia, where the last sad offices of affection were duly paid.

Having finished his Christian course—

"His tired head presses on its last long rest,
Still tenant of the tomb—and on the cheek
Once warm with animation's lambent flush,
Sits the pale image of unmark'd decay.
Yet mourn not. He had chosen the better part:
And these sad garments of mortality
Put off, we trust, that to a happier land,
He went a light, and gladsome passenger."*

Although in going to a happier land he is separated from us, still we console ourselves by hoping that we are one, in heart and destiny. Though much tribulation may await us the survivors, before the palms of victory are placed in our hands, yet the Great Captain of our salvation assures us who are in the rear of that vast army—part of which has crossed the flood, part of which is crossing it now, and part of which has not yet come to the margin—that we shall all have a safe conduct through. In the mean time, let us indulge an affectionate remembrance of that fellow soldier who has gone before us, and quicken our own pace by reflecting on his example.

To sketch the outlines of his character, after what has been already narrated, will not be attempted. Indeed, of one whose sun went down so soon, a characteristick portrait could scarcely be taken. A mysterious Providence removed him, before he was placed in that variety of lights necessary for a full survey, or those most interesting attitudes on which the pencil of the portrayer would have seized.

The talents of our brother were certainly of a class highly respectable. His memory was particularly remarkable for its susceptibility and retentiveness. Those most conversant with him have been surprised, at the ease and almost verbal correctness with which he would repeat a

* H. K. White's Epitaph for Cowper.

lecture which he had but once heard. His taste led him to the study of philology, rather than of mathematicks or metaphysicks, and in that department it is believed he would have excelled. He had a good knowledge of the German and French tongues. His acquaintance with the Latin and Greek languages, was rather accurate and critical than extensive. A translation of Epictetus's Enchiridion, was one of his private voluntary labours. Of Hebrew he was fond; and, had not the hand of death arrested him, he would soon have been in possession of the key which would have unlocked to him all the treasures of that most ancient language. The ardour of his academical career forbade his indulgence in that wide range of elegant literature, in which so many youthful students rove—to the cultivation of their tastes and the agreeable employment of their minds it may be, but often certainly to the neglect of masculine vigour and solid proficiency. The style of his composition was always neat—often elegant; and his elocution was natural, agreeable, and impressive. His person was below the middle size, his appearance was prepossessing, and his manners very frank and engaging.

Obliging and polite in his common intercourse, he was also warm in his more intimate friendships, and particularly affectionate to those whom the God of nature had made dear by the ties of kindred.

It is unnecessary to repeat that he was successful in his studies—This also implies diligence and regularity. Few young men were more punctual and conscientious in the distribution and employment of time—every hour had its allotted duty, and every duty its prompt performance.

For several of the last years of his life he had been in the habit of keeping a diary—Not a journal filled with circumstantial details of daily engagements, but a closet memorandum; in which, at various intervals of a week, or fortnight, he entered whatever was worth recording. These interesting documents contain accounts of the progress of his studies, judicious criticisms on books he had just perused, notices of the aspects of Providence towards him and his father's family, reviews of mercies and transcripts of the passing experience of his soul, which place his piety in a very charming light. Towards the latter part of his short life, he read, and thought, and felt much on the subject of those great missionary enterprises, which are now engaging the Christian world, and which call to all the "sacramental host of God" to gird on the gospel panoply.

To the truly venerable Lutheran church our brother was warmly attached, and had cordially devoted himself to her best interests. What a mysterious providence was that, which removed youth, and talents, and piety, just about to enter a church all whose gates mourn; about to adorn a society, which so much needs virtue in its private walks, intelligence in its guides, and faithful evangelism in its pulpits! What an afflicting providence was that which snatched such loveliness from the arms of friends and relatives! They shall go to him, but he shall not return to them. The shock of his death assisted in bringing down the grey hairs of his father with sorrow to the grave. In a few months after the decease of his William, he also paid a debt which all owe—and laid beside him, his body sleeps the sleep of death. A disconsolate mother is left—the bitterness of her grief is not yet past—nor will it be while a mother has tears, and a widow has sorrows. To her the world has little remaining of pleasantness in its light, or blandishment in its hopes—little to fill up the breach of bereavement, or the indescribable hollowness of unavailing grief. Though still a living, weeping woman, her heart lies buried with the dead.—The Being who has twice bruised can only bind up the wounds forever.

FOR THE CHRISTIAN ADVOCATE.

PULPIT ELOQUENCE.

"There is a prone and speechless dialect,
Such as moves men; beside, she hath prosperous art
When she will play with reason and discourse,
And well she can persuade."

SHAKSPEARE.

The great truths of the gospel have so long been the happy theme of those who act under the divine commission, that we can scarcely expect to hear from the pulpit any thing that is, strictly speaking, *new*. Nay, pulpit novelties, in matters of doctrine, may, without danger of mistake, be considered as certainly suspicious, and probably dangerous. Yet there is a species of novelty, which may lawfully be expected in addresses from the sacred desk—We may expect, at least occasionally, that an old truth will be presented in a new light; and that a stated preacher will, in the choice of his subjects, have a regard to that *variety* which is always a source of pleasure. We do not think we make an undue allowance in supposing that such pleasure is not inconsistent with true Christian feeling; limited, as it must be supposed to be, by the just bounds which circumscribe all a Christian's motives. If he admire the manner of one evangelical preacher, and think that the reception of the truth from him will have more effect in confirming principle and directing conduct than the preaching of another, who can blame his preference? But, on the contrary, if a professing Christian, desirous only of gratifying a taste for attractive preaching, and little attentive to orthodoxy and evangelical truth, leaves a pious and sincere, though perhaps not equally gifted pastor, for sermons more adorned and elaborated, but with no other superior qualities—that professor is in fault, and let him cautiously beware of the growing influence of such motives, on his whole state and character as a Christian. But the immediate object of our remarks at present, is to vindicate, what is with some a condemned practice, viz. the careful attention of a minister to the composition and delivery of his discourses. We do not pretend to classify arguments for this purpose, but merely to make some desultory observations on the subject, blended with cursory thoughts on preaching in general.

It is certainly the duty of every minister of the gospel to render the truths with which he is intrusted, as acceptable as possible to those he is called to teach. Indeed this is the only way in which he can expect to gain their hearts; for, unless their attention be arrested, the doctrines which he wishes to inculcate will not be understood, and consequently cannot be enforced—his people will not be prepared for the reception of his *exhortations*. Whilst, therefore, a preacher adapts his instructions to the character and peculiar necessities of his hearers, he should not disregard their taste concerning the *manner* in which they are delivered. He is never indeed to allow himself to be biassed by any popular wishes, in regard to the *matter* he preaches. His regard to language and manner should be subordinate to an *anxious solicitude* for the substance.* Particular fashions in the manner of preaching, have been well termed "torrents that swell to-day, and have spent themselves by to-morrow." And it would be a vain attempt to accommodate preaching to each one's mind, or to the often changing pleasure of the publick. A good rule on this point is, to keep in view the great *object* of preaching—unless a peculiar style can subserve this end, it is dangerous to change.† The observations of an excellent divine, on the proper qualifications of a gospel preacher,

* Curam verborum, rerum volo esse solicitudinem.—*Quintilian.*

† A preacher should labour to deserve such an encomium as that bestowed by Louis XIV. on the eloquent Massillon, when he told him that he had heard and been pleased with many great orators, but that he always went away from hearing *him* displeased with himself, for he saw more of his own character.

may be well introduced here. "A sad work it is to mount a pulpit without a sense of Jesus' presence. It is not mere thinking upon a subject that will make a good Christian orator. If we would pray and preach well in a pulpit, we must pray much out of it. The closest walkers, prove the closest and warmest preachers. A man may have much to say, but will speak to little purpose unless Christ is with him; and we must not think that Jesus Christ will follow us into a pulpit, unless we follow him out of it; and follow with a gospel broken heart." Again, "Much thought on a sermon beforehand may make it pleasing, but will not make it profitable, except it smell of much prayer, as well as taste of meditation. Our pulpit exercise will savour of our daily walk. If the walk be close, the sermon will be close: if the head be much anointed with oil, it will drop from the lip, and the tongue will tell what communion we keep. So that ministerial influence does not depend on genius and learning, but on the unction from above, which may be had for asking, and had in abundance for asking abundantly."*

Young preachers, as well as all youthful orators, are too apt to place their ideas of excellence in a florid, ornamented style, which they suppose will be most acceptable to the generality of their hearers, but which they often carry to an excess that offends every person who possesses either taste or piety. Flowery preaching is seldom really fervent, and still seldomer effectual. It oftener excites a passing admiration of gesture and composition, than any heart-felt desire for the attainment of piety and holiness. It too often draws more attention to the orator, than to Him who should be the grand subject of his discourse. Such preaching also is censurable, on every principle of genuine eloquence. "Nothing," says Dr. Blair, "can be more contemptible than that tinsel splendour of language, which some writers perpetually affect. It were well if this could be ascribed to the real overflowing of a rich imagination. We should then have something to amuse us, at least, if we found little to instruct us. But the worst is, that with those frothy writers, it is a luxuriancy of words, not of fancy. We see a laboured attempt to rise to a splendour of composition, of which they have formed to themselves some loose idea; but having no strength of genius for attaining it, they endeavour to supply the defect by poetical words, by cold exclamations, by common place figures, and every thing that has the appearance of pomp and magnificence. It has escaped these writers, that sobriety in ornament, is one great secret for rendering it pleasing; and that without a foundation of good sense and solid thought, the most florid style is but a childish imposition on the publick."*

Affectation in preaching is not only disgusting but sinful. We should in vain try to reprobate it in more forcible language than that employed by Cowper.†

"What!—will a man play tricks, will he indulge
A silly fond conceit of his fair form,
And just proportion, fashionable mien,
And pretty face, in presence of his God?
Or will he seek to dazzle me with tropes,
As with the diamond on his lily hand,
And play his brilliant parts before my eyes,
When I am hungry for the bread of life?
* * * * * *
Therefore avaunt all attitude, and stare,
And start theatrick, practised at the glass.
I seek divine simplicity in him
Who handles things divine."

It has been with the deepest regret that we have sometimes seen the sacred precepts of religion delivered in a light, unseemly, and flippant manner. It can require no reasoning to show that the solemn things

* These quaint but excellent remarks are extracted from two letters of the Rev. John Berridge, an eminent English clergyman of the last century. We copy from the Investigator, for July, 1822.

* Lecture xviii. at the conclusion.

† The Task, Book ii.

of the gospel should be delivered solemnly—invested, we admit, with as much of their own peculiar awful magnificence as human speech can give them. But how can the preacher, who, by any sentence, gesture, or look, excites a smile, or any tendency to smile in his audience, reconcile his conduct with the requisitions of his duty? How can he expect to convey a proper idea of the solemnity of religion, or the responsibility of his office, if he do not exhibit them as such, in his whole address and behaviour? Every thing which approximates levity or frivolity in the pulpit, is surely in the highest degree reprehensible—as subversive of the great end of preaching, as setting religion in a wrong light, and as injuring the character of the preacher in whom it appears, in the eyes of all devout Christians.

"He that negotiates between God and man,
As God's ambassador, the grand concerns
Of judgment and of mercy, should beware
Of lightness in his speech. 'Tis pitiful
To court a grin, when you should woo a soul;
To break a jest, when pity would inspire
Pathetick exhortation; and to address
The skittish fancy with facetious tales,
When sent with God's commission to the heart!"

The delivery of sermons is certainly of the highest importance. However excellent may be the composition of a discourse, unless it is delivered with corresponding propriety of appearance, voice, and action, it will lose much of its effect. Unless a preacher manifests that he *feels* the force and influence of the sentiments he utters, he cannot expect his audience to be affected by them, as they could scarcely fail to be if they clearly perceived their power on himself. Graceful action and correct utterance, will of themselves attract and keep a fixed attention, and may thus open an inlet for the reception of the truth into many hearts. Those who *closely read* their sermons can hardly expect this effect, unless they greatly excel in composition, and at the same time read remarkably well. When the eyes, which should be directed to the audience, are fixed on a written discourse, the preacher loses all that influence which accompanies the enunciation of a sermon, from one who seems to make his subject a personal concern to each hearer. Had Whitefield, or any other preacher distinguished for the beauty and effect of his eloquence, been confined to notes,* we fear but a small portion of the success with which his labours were blessed, would have followed them—that is, considering human exertions abstractly.†

In considering patterns of eloquence, we should always place first that mighty champion of the cross, the Apostle Paul. His was the soul-exciting, heaven-blessed, if not inspired eloquence, which shook Agrippa on his throne, and made the proud Felix tremble, as he pourtrayed in vivid colours the demands of temperance and righteousness, and drew an awful outline of the judgment to come. It is not wonderful that the people of Lystra, in the fervour of their admiration, should think him Mercury, "because he was the chief speaker." "This one account of our apostle," says an excellent writer, "sets his character, considered as an orator only, above all the celebrated relations of the skill and influence of Demosthenes and his contemporaries. Their power in speaking was admired, but still it was thought human; their eloquence warmed and

* It is believed that there is a great difference between *using* notes and being *confined* to them. Perhaps no man in our country has been a more eloquent preacher than President Davies, whose printed sermons have been so long and so deservedly popular. His usual method was to write his sermons fully, and to commit them nearly or wholly to memory: yet always to lay his notes before him, and to turn over the leaves as he proceeded.—EDITOR.

† Can we even *imagine* that to have been a *read* sermon of Massillon, which excited his auditors to such a degree of enthusiasm as made them start from their seats, entirely led away by the force of his manner and language?

ravished their hearers, but still it was thought the voice of man, not the voice of God."*

Some, as has already been hinted, are apt to consider the accomplishment we have been commending unbecoming the cause of religion, and unlike the practice of its divine Author. To such objections we would reply, that the definition of eloquence which we have adopted is—"the art of placing truth in the most advantageous light for conviction and persuasion." (Blair.) And we have been trying to show that it is the duty of preachers to conform, as far as is consistent with their duty, to popular wishes, because it is a course the most likely to be successful,—because the subject, the aim, and the end of preaching are sublime, and because the native, proper dignity of religion rejects coldness and inattention in its advocates. Where, we ask, have been heard appeals to the passions more ardent, bold, and dignified, than those of the prophets and apostles?† Our Saviour could always arrest attention, without resorting to such measures as his disciples found necessary. He "spake as never man spake." His hearers, whether foes or friends, were always ready to listen to him; and hence we find that his discourses were chiefly didactick; and sometimes, when he wished to render the everlasting truths he inculcated more impressive, he used parables. This, we think, is sufficient to answer every objection, and to satisfy the most scrupulous doubts.

The influence and importance of pulpit eloquence might be shown by many examples, if it were not forbidden by the limits which must be set to this discussion. Dr. Blair, in his 29th and 30th Lectures on Rhetorick and Belles Lettres, to which we acknowledge ourselves indebted for the substance of several of our remarks, has mentioned and given the character of the most eloquent writers of sermons, both in the French and English languages, and an excellent analysis of a sermon of bishop Atterbury. These lectures are well worth a careful perusal by every clergyman.

Our own country has not been entirely wanting in examples of a high strain of eloquence in the pulpit. We could name a considerable number of those who now fill and adorn the sacred desk, whose eloquence would do honour to any age and any country. But we could not name them all, and a selection might be deemed invidious. It is, however, to be regretted, that a greater attention is not paid to this subject, than it receives from the most of those who aspire to the sacred office. Many of them, indeed, cannot be expected to be accomplished orators, and ought not to attempt it. But it seems to us, that all who should think themselves authorized to be publick teachers of religion might be *agreeable speakers*—might deliver the infinitely important messages which they bear from God to man, in a natural and unaffected manner; a manner that would always be acceptable, and often impressive. We do think that the professors of Theological Seminaries, and all who direct the preparatory studies of young men intended for the gospel ministry, ought to pay great attention to this subject.—The *usefulness* of their pupils more depends upon their speaking well than upon almost any other qualification. In vain, or nearly in vain, are they erudite scholars and profound Theologians, if they cannot tell what they know, in a manner which will enlighten the understanding, and, under the divine blessing, reach the heart.

ΠΕΙΘΩ.

* Spectator, Vol. 8. No. 633.

† "Then said I, Ah, Lord God! they say of me, Doth he not speak in parables?" (Ezekiel xx. 49.) Bishop Lowth thus paraphrases this verse. "They make this an argument for disregarding what I say, that I use so many *similitudes* and *metaphorical expressions*, that they cannot discover my meaning."

Review.

LETTERS ON THE ETERNAL GENERATION OF THE SON OF GOD, ADDRESSED TO THE REV. SAMUEL MILLER, D.D. *By Moses Stuart, Associate Professor of Sacred Literature in the Theological Seminary, Andover. Andover*, 1822. *Published and for sale by Mark Newman.* pp. 166.

LETTERS ON THE ETERNAL SONSHIP OF CHRIST: ADDRESSED TO THE REV. PROFESSOR STUART, OF ANDOVER. *By Samuel Miller, D.D. Professor of Ecclesiastical History and Church Government in the Theological Seminary of the Presbyterian Church, at Princeton. Philadelphia: Published by W. W. Woodward, No. 52, south-west corner of Chesnut & Second streets*, 1823. pp. 295.

PROFESSOR STUART, in his letters to the Rev. William E. Channing, on the doctrine of the Trinity, and of the divine nature of Christ, had used very strong language in expressing his dissent from the doctrine of the Son's eternal generation; asserting not only that he could not conceive any definite meaning in the terms, but that he could regard them in no other light than as a palpable contradiction of language. PROFESSOR MILLER, in his Letters on Unitarianism, addressed to the First Presbyterian Church in Baltimore, openly avowed his belief of the eternal generation of the Son of God, and represented those who regard this doctrine "as implying a contradiction in terms," as reasoning on "a presumptuous assumption of the principle, that God is a being altogether such an one as ourselves."

The remarks of Dr. Miller on this subject, led Professor Stuart, as he informs us, to a new examination of it, and to publish the result: and as his publication appeared in the form of letters addressed to Dr. M., that gentleman felt himself bound to reply in a series of letters addressed to Mr. S.

The writers will not allow us to call their discussion a *controversy*, or even a *debate*, though we can easily conceive of a controversy or a debate conducted on Christian principles, as well as a discussion. The parties address each other with entire respect, and profess and appear to feel toward each other as fellow disciples of the same Lord. They have, we think, set an excellent example of the manner in which theological disputants should canvass the opinions of their brethren who differ from them. Having expressed our commendation of the temper with which they have treated each other, we may be allowed to say, that their respective publications would not have been injured, if they had been a little more sparing in their professions of esteem and respect. Where these really exist we would rather not see them so repeatedly and emphatically announced. The truly Christian example, however, of these writers, in guarding against every unkind feeling, and in wishing to avoid every form of expression that might occasion any unnecessary pain, is well worthy of imitation by every theologian who may publish any thing in defence of what he deems the truth, and in opposition to a brother whom he regards as holding the essentials of religion.

The point of difference between these two respectable writers ought to be distinctly noticed. They are not at issue in regard to the existence of *three persons* in one Jehovah; nor in regard to the *Godhead* of our Lord Jesus Christ; nor in regard to the *atonement* made by him for sin. Both profess to believe these fundamental doctrines with the heart, and to embrace them as the hope of their souls. They differ in respect

to the import only of the phrase Son of God, as applied to the second person in the sacred Trinity. Dr. Miller believes that it refers to his *divine nature*, and is intended to designate that *eternal relation* which he bears to the first person in the Godhead; but Professor Stuart denies this to be its scriptural import, and contends that this name was given to him in consequence of his *assumption of human nature*, and *his official character* as Mediator. Dr. M. maintains that it is an appellation that would have belonged to the second person, if he had not become man, nor undertaken our redemption: but Professor S. contends that in this case it would have been wholly inapplicable to him. Dr. M. considers it as a proper name, expressive of his mode of subsistence in the divine nature: but Professor S., while he allows it to have become a proper name, yet considers it as derived from the manner in which his human nature was received, and the honours to which he was exalted in his mediatorial character. This we think a fair statement of the point at issue between the two professors. But that there may be no mistake, and that on a subject which we consider as highly interesting and important, the writers may be fully understood, we shall allow them to make their own statement, and to make it fully. This, of course, we cannot continue to do; as it would require us to quote, in turn, nearly the whole of their letters. But in laying out the *ground* of the *discussion*—since it is not to be called *controversy*—we think it will be most fair, and we apprehend most useful, and most agreeable to our readers, to let the parties *measure* it themselves, and in their own way. Dr. M., in his "Letters on Unitarianism," had said (page 91) "Concerning this eternal generation of the Son, the early Christian writers constantly declared that it was firmly to be believed; but, at the same time, that it was presumptuous to attempt to inquire into the *manner* of it." Professor Stuart enters on the subject with questioning the *fact* asserted by Dr. M. in this sentence. He says,

"As a preliminary step then to the discussion which is to follow, and for the sake of preparing the way for an unprejudiced judgment respecting the point in question, you will permit me to examine whether the declaration which you have made, in p. 91, respecting the unanimity of the early Christian writers in the belief of eternal generation, is well grounded.

"We shall doubtless be agreed, that by the *early* Christian writers is meant, the Fathers who lived before the Council of Nice or during the three first centuries. This is a fair construction of the term *early*, and one which is generally admitted. At any rate, we shall agree, that the opinions of the Fathers, during this period, are more important in regard to the doctrines of the Church, than those of a subsequent date.

"I begin, then, with giving the result of my investigations respecting the three first centuries. It is this; viz. that *the great body of the early and influential Christian Fathers*, whose works are extant, *believed that the Son of God was begotten at a period not long before the creation of the world*; or, in other words, that *he became a separate hypostasis, at or near the time, when the work of creation was to be performed.* If this can be shown, the fact that they believed in the *eternal* generation of the Son of God, or at least, their *unanimity* in receiving this doctrine, cannot surely be admitted.

"Before I proceed to adduce testimonies in support of this allegation, it will be proper to remark, that I intend to confine myself solely to the testimony, which relates to two inquiries; viz. *Is the generation of the Son of God eternal? And is that generation voluntary, or necessary?* The reason why I comprise the latter inquiry is, that in your Letters, p. 87, you have laid such important stress, (as many others have done,) upon *necessary generation*, as helping to remove the difficulties that lie in the way of admitting the doctrine in question.

"With the question, whether the Fathers believed Christ to be truly a divine person and worshipped him as such, I am not now at all concerned. Of course, I shall adduce no testimony which respects their opinion on that point, except what may be necessarily adduced, in consequence of its connexion with other testimony relative to the subject before us.

"The historical questions before us are, *Did the early Fathers believe the filiation or generation of the Son of God to be eternal, in the proper sense of the word eternal?* Or, in other words, *Did they believe that the Logos was not only eternal, but that he*

was Son eternally? And did the early Fathers believe this generation to be necessary?

"That the Logos is truly eternal, I believe with all my heart, because, as it appears to me, the testimony of Scripture is so plain and unequivocal on this point, as to admit of no reasonable doubt, in the mind of a man who receives the Bible as the word of God, and the unerring rule of faith. That the Logos was eternally the *Son of God*, I doubt; for reasons which will hereafter be stated.

"I have made this statement merely to show, in what manner the testimony of writers relative to the point in question is to be estimated. To say of Christ, or of the Logos, that he is *eternal*, is saying nothing more, than what all who acknowledge the divine nature of the Saviour of course must say. But if this should be said a thousand times, it would not of itself prove any thing in respect to the doctrine of *eternal generation*. It would only prove, that the writer or speaker, who asserts it, believes Christ to possess a divine nature; inasmuch as he assigns to him one of the attributes of the Deity.

"This very plain but important principle, which should be applied in estimating the testimony to be adduced, has been entirely overlooked by Bishop Bull, in his *Defensio Fidei Nicænæ*. We shall find frequent occasion to acknowledge the importance of the principle, in judging of patristical testimony; for many of the leading Fathers, while they believed fully in the eternity of the Logos, considered as the reason or understanding of the Divine Nature, which they name λογος ενδιαθετος i. e. *the internal Logos*, maintained that he became *Son*, (λογος προφορικος, *external, produced, or generated Logos*,) at or near the time, when the creation of the world took place. Now so long as this distinction was adopted, and became the common sentiment of the Ante-Nicene fathers, merely an assertion that Christ, or the Son, or the Logos was eternal, cannot be regarded as testimony adequate to prove a belief in the doctrine of *eternal generation*; unless it appears, from other parts of a writer's works, that he really maintained this doctrine. Above all, such testimony is entirely nugatory, in regard to establishing the point in question, if the writer has *expressly* declared his views, in regard to the simple antemundane (not eternal) generation of the Son." pp. 16—19.

Doctor Miller, after remarking that with all his veneration for Bishop *Bull* and *Turretine*, he is not willing that either of them, or that *Gerhard*, or *Brettschneider*, or *Reinhard*, should be "his representative on this subject," proceeds thus—

"They may all be erroneous; and yet the doctrine which they advocate be a real and important article of the Christian faith.

"Permit me, then, to state, in a few words, the doctrine, as to this point, of which I am willing to be considered as the advocate. And I attempt this, as the venerable *Augustine* declares he undertook to discuss an allied subject—'Not so much for the purpose of *explaining* the truth, as of avoiding silence respecting it, and thus keeping back the truth.'

"I suppose, then, not only that there are three persons in the adorable Godhead, and that 'these Three are One, the same in substance, equal in power and glory;' but that these three Persons exist in a state of mysterious and ineffable *relation* to each other; that 'each,' as the illustrious *Calvin* expresses it, 'is divinely related to the others, and yet distinguished from them by an incommunicable property;' and that, unitedly, these Persons constitute the only living and true God, so constantly declared in Scripture to be One, in distinction from all the false and multiplied gods of the benighted heathen. So far, if I do not mistake, you and I are substantially agreed.

"But when we come to explain ourselves concerning the *distinctive titles*, by which the First and Second Persons of the Trinity are to be designated, we materially differ. We find in Scripture that the first two of these related Persons are distinguished from each other, and from the Third, by the titles *Father* and *Son*. Now, the question is, of what are these titles properly expressive? You maintain, that they are not intended to designate the necessary and eternal relation between these two Persons, but refer to an *official* character assumed in time. While I maintain, that the necessary and eternal relation just alluded to, is immediately intended to be expressed by these titles; that this relation is essentially and eternally such as to afford ground for applying to the First Person, *as such*, the title *Father*, and to the Second Person, *as such*, the title *Son*. What may be the precise *nature* of the relation intended to be expressed by these titles, I do not profess to know. They are, no doubt, used in condescension to the limited faculties of man, as most of those terms are, and must ever be, which are employed to tell us what God is. The relation expressed by them is, of course, *very different*, nay, *infinitely different* from that which is expressed by the same terms when applied to *men*: and

yet we may suppose, *so far resembles it*, as to render the use of these terms to express it, *proper*, and *more proper* than any other. But, however we may speculate on this point, my belief is, that the titles in question are used in Scripture to express, not any official investiture, or event, which took place in time; but the eternal relation of the First and Second Persons in the Godhead. That the First Person was from eternity Father, and the Second Person from eternity Son: Son, not by creation, or adoption, or incarnation, or office; but *by nature;* the true, proper, co-equal, co-essential, and co-eternal Son of the Father, because from eternity possessing the same nature, and the same plenitude of Divine perfection with himself.

"I suppose, further, that the terms, *begotten* and *generation*, are intended by the Spirit of God to refer to the same relation which the titles *Father* and *Son* express. If so, and if the Father was eternally Father, and the Son eternally Son; then the latter, in the sense meant to be conveyed by the term *begotten*, was *eternally begotten*. In one word, *the generation of the Son was eternal*. This language, I believe, is to be understood in a Divine and ineffable sense; in a sense as much above its earthly sense, *as the heavens are higher than the earth*. I do not,—I repeat—admit that they imply *derivation*, *inferiority* or *subordination* on the part of the Son. Do you ask me, What they *do* imply? I might answer, 'I do not know,' and yet stand upon equally firm and tenable ground with yourself, when you give this answer to Dr. *Channing*, in reply to the question—'What is that distinction in the Godhead which the term *Person* is intended to designate?'—But I will not, at present, answer exactly thus; because I think there are several things which the Scriptures enable us, with some degree of intelligence, to say, that the language in question *does* imply. It implies that the Son does, in a sense analogous to, but infinitely above, that which is applicable to a human son, possess most pe fectly, *the same nature* with his Father; that he is *the brightness of his Father's glory, and the express image of his Person*. It implies, too, that there is between these ever blessed Persons an *intimacy and endearment of affection*, which passeth knowledge, and which can be expressed by no terms in use among men so properly, as by that love which subsists between a beloved Father, and an only Son. And, finally, it implies, that, *in the order of subsistence*, in a sense also analogous to, but infinitely above, what takes place among men, *the Son is second to the Father;* that is, second in such a sense as to be always named, when a systematick arrangement of the Persons is intended, in the *second place;*—second in *order*, though not in *perfection* or in *time*. I designate the relation which these divine Persons bear to each other by the terms *begotten* and *generation*, because I think the Holy Spirit uses these terms to express that relation: and because these are the terms used for expressing that relation among men, from which the whole of this language has been borrowed. I call it also, without scruple, *eternal generation*, because the relation which it designates is eternal; and I call it *necessary*, because I do not suppose that it is something *contingent*, or that it *might have been different* from what it is; but that it could no more have been otherwise, than we can suppose it possible for the character of the Most High to have been essentially different from that which is revealed.

"I contend not, then, for any of those terms or phrases, which systematick writers have been wont to use when treating of this subject. I will not say a word in favour of *eternal communication*,—*eternal emanation*,—*eternal procession*,—or any other forms of expression which Divines have been fond of employing in their attempts to illustrate the mysterious doctrine under consideration; although it ought to be recollected that no rational advocate of the doctrine ever thought of applying these terms in their earthly and ordinary sense. I am content, however, with the language of the Bible in relation to this point; and will give as little trouble as possible, by attempting to introduce illustrations of human devising.

"If you ask me to *explain* the Scriptural terms *begotten*, *generation*, &c. when used in reference to the Son of God, I must pause, and *lay my hand on my mouth*. *Who*, as the Prophet asks—*Who shall declare his generation?* I will only once more say that I protest utterly against attaching to the terms in question, any of those carnal and grovelling ideas which the same terms excite when applied to the affairs of men. It is certain that there can be no relation of father and son among men, without implying both *derivation* and *posteriority* on the part of the latter: but I should consider myself as indulging no little hardihood, if I should venture to assert, that there could not be such an eternal relation between the First and Second Persons of the adorable Trinity, as might with more propriety be expressed by the terms *Father* and *Son*, than by any other terms in the language of mortals, and yet not involve the least degree of either *derivation* or *posteriority* in time. No one, I suppose, ever thought of contending for the *literal* sense of these terms, in reference to the Persons of the Trinity;

that is *literal*, when measured by their common, earthly sense. Their meaning, on this great subject, is not natural, but supernatural and Divine, and, of course, beyond the reach of our minds. I would say, with the venerable *Ambrose*, a pious Father of the fourth century, when speaking on this subject—'It is impossible for me to know the mystery of this generation. My tongue is silent, and not mine only, but the tongues of angels. It is above principalities, above angels, above the Cherubim, above the Seraphim, above all understanding. It is not lawful to search into these heavenly mysteries. It is lawful to know that he *was* born, but not lawful to examine *how* he was born. The former I dare not deny: the latter I am afraid to inquire into. For if *Paul*, when he was taken up into the third heaven affirms that the things which he heard could not be uttered, how can we express the mystery of the Divine Generation, which we can neither understand nor see?'*

"In the same strain speaks the learned and pious *Basil*—'Thou believest that he was begotten? Do not inquire *how*. For as it is in vain to inquire how he that is unbegotten *is* unbegotten, so neither ought we to inquire how He that is begotten, was begotten. Seek not to know what it is impossible to find out. Believe what is written; search not into what is not written.'†

"Such is the doctrine of which I profess my belief, and which it is my object in this correspondence to maintain. It shall be my endeavour to exhibit my reasons for believing it in the following Letters." pp. 36—43.

Both writers, it will be observed, regard the sacred scriptures as the only final authority in this controversy; and yet they both endeavour to derive a confirmation of their respective opinions from the writings of the primitive Fathers. Professor Stuart examines the opinions of the early Fathers in the first place, and then considers the passages of scripture which bear on the point investigated. Dr. Miller prefers the inverse order.—He endeavours first to show that the eternal generation of the Son of God is the doctrine of the New Testament, and afterwards that the Ante-Nicene Fathers, as well as those who composed the venerable Synod of Nice, were almost unanimous in holding this doctrine. We certainly give a decided preference to the method pursued by the latter gentleman.

In examining, however, this discussion, we made Professor S. our guide, and compared him as we went along with Dr. M. The same method we would recommend to those of our readers, who wish to understand the merits of this friendly debate, and to compare the several arguments urged by these writers, on the question at issue between them. After reading the introductory letters in both performances, let them next read what Professor S. says in regard to the testimony of one of the primitive Fathers, and then read what Dr. M. says in reply. In this manner let the examination be conducted in reference to the testimony of each of the Fathers, and in every subsequent part of the discussion. This plan, we think, will assist the reader in gaining a clear view of the subject, and will enable him fairly to weigh the arguments urged on both sides.

Professor Stuart's examination of the testimony of the early Fathers is contained in his *second* letter; that of Dr. Miller in his *fifth* and *sixth* letters.

Professor Stuart, in the review he takes of the primitive Fathers, endeavours to show that they spoke of the λογος ενδιαθετος, i. e. the *internal Logos*, and of the λογος προφορικος, *external, produced, or generated* Logos; and that by the *Son* they meant the latter and not the former. This generation of the Logos was *antemundane*, at or near the time when the creation of the world took place. p. 19. But Dr. M. shows that there was a *threefold* generation of the Son of God mentioned by these early writers: one *eternal*, another at the creation, and a third when he was born of the Virgin Mary; and therefore justly observes, that although Mr. S. were able to produce any given number of passages in which the second kind of generation was spoken of, it would not establish the

* *De Fide, ad Gratianum.*
† *Homil.* 29.

point at which he was aiming; unless he could also show that the writers did not acknowledge an eternal filiation or generation. Dr. M. has produced passages from their writings that prove they used the terms *Logos* and *Son of God* as convertible; and that some speak in plain terms of the Son's *eternal generation.* Indeed Professor S. himself admits (p. 41.) that even Justin, Athenagoras, and Tatian, on whom he places much dependance, would call the Son *eternal.* If then the Son was eternal, how could he have become *Son* at the creation of the world? and if their calling the Son eternal does not prove him *eternal,* then it will follow that their attributing to the *Logos* the attribute of eternity, does not prove that they believed the Logos to be eternal. The distinction, so often adverted to by Professor S. between *immanent or internal,* and *prophoric or external,* is applied by the Fathers to the *Logos,* as well as to the *Son;* and therefore if this distinction affects the eternity of the *Son,* it must in like manner affect the eternity of the *Logos.* But Professor S. believes that they maintained the eternity of the *Logos;* and why should he not believe they acknowledged the real eternity of the *Son?*

The quotations of Dr. M. are much more copious than those of Professor S. and when read after his, very materially alter their aspect, and furnish the reader with a far more extended and complete view of the real sentiments of the early Fathers. His preliminary remarks on their testimony are, in our judgment, judicious and valuable.

In page 17, Professor S. as we have seen, distinctly states the fact which he intends to establish, by his review of the Fathers—It is, "That *the* GREAT BODY *of the early and influential Christian Fathers,* WHOSE WORKS ARE EXTANT, *believed that the Son of God was begotten at a period not long before the creation of the world;* or, in other words, *that he became a separate hypostasis, at or near the time when the work of creation was to be performed.*" By the great body of any given number, must be meant more than a *bare majority,* and we should suppose not less than *two-thirds.* Now, if it can be shown that, according to his own representation of the testimony of the Fathers whom he himself cites, a bare majority of them cannot be brought forward in support of his assertion, every one must concede, that he has failed to establish his main point. We have gone over his second letter more than once; and carefully examined it with a view (if we may be allowed the expression) of counting the votes, in order to ascertain whether he has not committed a mistake. He cites twenty-three witnesses. Of these he claims *seven* as bearing decided testimony in favour of his fact: viz. Justin Martyr, Athenagoras, Tatian, Theophilus, Tertullian, Novatian, and Lactantius. *Two,* Irenæus and Methodius, he considers as *probable* witnesses; and Cyprian as *not improbable.* But *two,* Hermas and Ignatius, he allows not to speak clearly on the subject; and two more, Clemens Alexandrinus and Lucian, as being *doubtful. Seven* others, Clemens Romanus, Barnabas, Dionysius of Alexandria, Arnobius, Theognotus, Pierius, and Gregory Thaumaturgus, he confesses say nothing in his favour; and *two,* Origen and Dionysius bishop of Rome, he acknowledges as testifying in support of the Nicene creed.

Thus, then, it appears from his *own showing,* that out of twenty-three witnesses produced, he finds but *seven* who testify plainly to the fact; and if we allow him to count the *two* who are *probable,* and the *one* who is *not improbable,* he will still have only *ten* out of the whole number in support of his broad assertion, "that the *great body* of the early and influential Christian Fathers, whose works are extant, believed that the Son of God was begotten at a period not long before the creation of the world." Surely, if Professor S. had taken the trouble,

as we have done, to count and sort the votes, he must have been convinced that he was in an error, or that the language he has used needed to be materially altered, that it might not convey an idea inconsistent with facts.

At the second part of Professor S.'s assertion we have felt much surprise. "The great body of the early Fathers *believed that the Son became* A SEPARATE HYPOSTASIS, *at or near the time when the work of creation was to be performed.*" What does the writer mean? Does he intend to affirm, that these primitive Christians believed that the Son of God then became a distinct PERSON in the Godhead? Do they teach that he was not a person before?

"My first remarks," says Dr. M. in his preliminary observations in relation to the testimony of the Fathers, "is, that if the charge, as stated by you, be correct, it really amounts, in my view, to a charge of general 'patristical' UNITARIANISM, so far as the period prior to the Council of *Nice* is concerned. Truly, my dear friend, if the extracts which you have given were to be considered as a fair specimen of the general manner in which the early Fathers speak of the person of the Redeemer, I should turn away from their volumes, 'sick to the bottom of my heart,' as you say you are, of their speculations. Dr. *Priestley*, indeed, and others of his school, would persuade us that the early Fathers, were, in fact, as a body, Unitarians. But I am confident that they have laboured in vain; and, what is more, that they have been often and triumphantly refuted. And I have no doubt that you entertain the same opinion."

And again, in reference to the orthodoxy of these venerable followers of our Lord Jesus Christ, he says:

"I feel constrained, however, to take this opportunity of saying, (in which I am sure you will concur with me) that if I were to select any doctrines, out of the whole Christian system, in support of which the great body of the Fathers, for the *first three hundred years*, taking them together, speak more clearly, more unequivocally, with more studied variety and decision of language;—in short, concerning which there is less doubt as to what they really received, and meant to teach, than any others, I should, without hesitation, select the doctrines of the divinity of the Lord Jesus Christ, and of the Trinity in Unity. I will venture to say, that whoever examines the early Fathers impartially, will find, amidst their multifarious, and often very crude lucubrations, more precision, more decisively accurate discussion, more pointed conformity with orthodoxy, more harmonious agreement, more constant care to maintain fundamental and exact truth—in reference to these doctrines, than any others that can be named. In one word, if I were left at liberty to select any doctrines, which I would be more willing, than with respect to any others, to prove, under the heaviest penalties, that the Ante-Nicene Fathers, believed and taught, I should certainly fix, at once, on those which I have just mentioned."

In our opinion Professor Stuart has produced no testimony at all in support of this assertion. As he has not translated the word *hypostasis*, we have a right to demand the production of it in the testimonies he has cited. But in vain do we look for this word in Justin, or Athenagoras, or Tatian, or Theophilus, or Tertullian, or Novatian, or Lactantius—the *seven* whom he considers as furnishing decisive support to his assertion.

If Professor S. meant by hypostasis, *person*, he has certainly failed in his proof that the Fathers believed that the Son of God became a *separate person* at the particular time specified; for, although they speak of his *proceeding* or *coming forth* from God, yet they expressly guard against the idea of *separation* being attached to the terms they used. "Something like this," says Justin, "we see happen to ourselves. When we utter a reasonable word we beget reason, (λογος) but not by *abscission*, (αποτομην) so that our reason is diminished. Another thing like this we see, in respect to fire; which suffers no diminution by kindling another fire, but still remains the same." (p. 24.) In similar language Athenagoras speaks of the Logos leaping forth from simple being: "He became [the first born work] by communication, not by *abscission;* for what is abscinded, is *separated* from that whence it is abscinded." p. 34.

Nor does it appear that the Fa-

thers believed that the Son of God then first became a *person*. It is admitted by Professor S. that they believed the Logos to be eternal: it will follow then, either that they regarded the Logos as a *person*, or one of the three distinctions in the Godhead, or that they did not. If they did not, and believed the *Logos Prophoricos*, or *Son of God*, became a *person* at his antemundane birth, then they must have believed the *Trinity* in the divine nature had *no existence* till that period: or if they did regard the *Logos* as one of the three eternal distinctions in the Godhead, and really believed the Son became at his birth a *separate person*, as Professor S. contends, then they must have believed that since that event there have been not *three* but *four* persons in the Godhead.

Mr. Stewart himself believes that Christ did not become the Son of God till his miraculous birth of the Virgin Mary; yet he has no idea of his then first becoming a *person*, but believes that he was from eternity the *Logos*, one of the three distinctions in one Jehovah, or a real divine person. Nor does it appear from any thing produced from their writings, that the orthodox Fathers believed that the antemundane birth of the Logos constituted him a distinct *person* in the Supreme Being.

(*To be continued.*)

Literary and Philosophical Intelligence.

A paper on the Compressibility of Water, Air, and other Fluids, and on the Crystallization of Liquids, and the Liquefaction of Aeriform Fluids, by simple pressure, was prepared by Mr. Perkins, for the purpose of submitting it to the Royal Society at their last meeting; but it was accidentally misplaced, previously to the last meeting, and therefore could could not be announced to the Society with the other papers. It contained we are informed, a minute description, accompanied with figures, of his compressing apparatus; a diagram, showing the ratio of the compressibility of water, beginning at the pressure of 10 atmospheres, and proceeding regularly to that of 2000; and some experiments on the compression of atmospheric air, which appears by them to follow a law varying from that generally assigned to it by philosophers. Mr. Perkins intended to announce, also, in this paper, that he had effected the liquefaction of atmospheric air, and other gaseous substances, by a pressure equal to that of about 1100 atmospheres; and that he had succeeded in crystallizing several liquids by simple pressure.

Ripel, an intelligent mineralogist, is preparing a great work on the structure of the Alps, to be accompanied with numerous sections and maps. High expectations are formed of Pristanousky's work on Tuscany, about to appear; as he, in opposition to all the French, and most of the German geologists, advocates the Neptunian view of their formation. The same active observer has lately published an interesting tract, in which he shows, that, in the newer rocks, along both sides of the Appennine range, there are extensive sulphur beds; that these are more considerable on the south than on the north side, and that probably the fuel of Italian volcanoes is sulphur.

The preface to the last volume of the Transactions of the British Society for the Encouragement of Arts, Manufactures, and Commerce, contains the following observations:—

"The direful effects of the poison of lead, manifested by severe cholics, by paralysis of the limbs, and by untimely death, as exemplified in the workmen employed in common house painting and in manufactories of white lead, are too well known to medical men, and to all persons of general observation. It is not, however, sufficiently adverted to, that the same dangerous mineral constitutes the glaze of the common red earthenware, in which the food of the lower classes is mostly prepared. In this state it is highly soluble in animal oil, and more copiously in the acids of our common fruits, especially when the action is assisted by the heat necessary for cooking these articles. Many of the obscure visceral diseases of the poorer classes are greatly to be attributed to this little suspected source, and the temporary removal of the pain occasioned by them, is one of the many motives which lead to the habitual use of distilled spirits."

It is asserted (Annales de Chimie et de Physique, Nov. 1822, p. 330), that a thermometer on which the freezing point has been exactly marked, becomes incorrect in process of time, at the end of a year for example, and indicates, when plunged into melting ice, a temperature a little above freezing, as if the bulb had become smaller. This fact, originally observed by Bellani, of Monza, in the Milanese, was confirmed by Pictet's experiments in six different thermometers. In one of these, made 40 years ago, the freezing point had risen to + 0.1 centigrade. M. Flaugergues, the astronomer, after satisfying himself of the fact, has endeavoured to find a reason for it in the diminishing elasticity of the glass of the thermometric ball, which, like all other springs, loses its force by being kept long in a state of tension.

There is no example in history of so rapid an increase of population as is exhibited by the western district of our own country. In 1790, the population of the Union was almost confined to the Atlantic coast; the states, west of the Alleghany Mountains, containing scarcely 100,000 inhabitants. Since that period, thousands have migrated every year to the states west of the mountains; and, in 1820, this section of the Union contained more than 2,000,000 inhabitants.

Mr. Platt, A.M., Fellow of Trinity college, Cambridge, has just published a Catalogue of the Ethiopic Biblical Manuscripts, in the Royal library of Paris, and the library of the British and Foreign Bible Society, with some account of those in the Vatican library, and remarks and extracts. The greater part of those in the Bible Society's library were recently published in Paris from a private source. They consist of the Pentateuch, and three following books; the Psalter, with the Song of Solomon; the Gospels of St. Matthew and St. Luke; three copies of the Gospel of St. John; the Apocalypse; Scripture hymns currently appended to the Psalter; a fragment in Amharic; the hymns of Jared; the entire Scriptures in Amharic, translated by Abu Rumi, under the superintendence of M. Asselin; the Gospels of St. Mark and St. John in Tigré, in Roman characters; and the Gospel of St. Mark, in Amharic, in Roman characters. Mr. Platt's object in visiting the Royal library at Paris was to make investigations with a view to the adoption of the best text of the Gospels in Ethiopic, an edition of which the Bible Society is about to publish, together with the same portion of the Scriptures in the Amharic, or vernacular dialect, from their invaluable manuscript. Mr. Platt has appended to his work some specimens of versions of the New Testament, into the modern languages of Abyssinia, and a grammatical analysis of a chapter in the Amharic. The types and fac-similes are beautifully executed, and the work is of considerable interest to Ethiopic and other Oriental scholars.

The Missionary Herald for September, says—"Our readers will be pleased to learn, that the Hon. John Pickering, of Salem, has, with the assistance of Mr. David Brown, nearly prepared for the press a *Grammar of the Cherokee Language*, which will render important aid in systematizing all the kindred dialects, viz: the Choctaw, Chickasaw, Creek, &c."

A bottle is said to have been picked up on the 5th of June, in lat. 44, 2, long. 27. W. in which was a piece of paper with the following words written upon it:

"*North Polar Expedition, Jan.* 7, 1822. —This bottle was sent adrift in the North Polar Sea, by the officers of the North Polar Expedition, being then frozen up five degrees west of Melville Island."

Pyroligneous Acid.—The virtues of this chemical preparation in preventing putrefaction and preserving animal substances, have been sufficiently tried and found extensively useful. Meats cured by its antiseptic qualities, may be kept for any length of time. By some experiments which have recently been made, it appears that this acid may be used to great advantage in embalming and preserving the dead. The body of Mr. Boardman, a senator in Congress from the state of Connecticut, who died suddenly in Ohio, has lately been brought home in this acid at a warm season of the year, without the slightest appearance of putrefaction, or any change in the features. We conversed with the physician who superintended the process of embalming and the transportation of the body, and who assured us of the above-mentioned fact. In his opinion, the pyroligneous acid will more than surpass the Egyptian art in preserving the dead. It will also be of great use in anatomical preparations.

There are in the State of New York, 206 incorporated manufacturing companies, the aggregate of whose capital is $20,350,500. Of these 62 are for manufacturing cotton and woollen goods, 36 for cotton goods, 16 for woollen goods, 12 for cotton, woollen and linen cloths, and 10 for glass.

The Paris *Journal des Débats* mentions that M. Leroy, clockmaker to the King, has invented a clock which can go *ten, twenty* years—as long as it is not worn away—without being wound up. M. Leroy, the paper adds, does not pretend to have discovered perpetual motion, but he

is sure that he has made a convenient, useful article in furniture as low in price as the common time-pieces.

York (Pa.), Aug. 30.

To-day, I visited Mr. Thomas Eichelberger's vineyard, near this town; it presented a most interesting and luxuriant scene to my view. There are about ten acres covered with vines of the Lisbon, white and other grapes, and the immense quantity of this delicious fruit, which is rapidly manufacturing, is inconceivable. There may be about forty barrels of wine made this season: perhaps a more beautiful and productive vineyard is not to be met with in the interior of this state, than that of Mr. Eichelberger. This gentleman intends extending his vineyard so as to have twenty acres enclosed and planted with grapes.

Fragrance of Flowers.—"It has been stated the fragrance depends upon the volatile oils they contain; and these oils by their constant evaporation, surround the flower with a kind of odorous atmosphere; which, at the same time that it entices larger insects, may probably preserve the parts of fructification from the ravages of the smaller ones. Volatile oils, or odorous substances, seem particularly destructive to minute insects and animalcules which feed on the substance of vegetables; thousands of aphides may be usually seen in the stalk and leaves of the rose; but none of them are ever observed on the flower. Camphor is used to preserve the collection of nauticles. The woods that contain aromatic oils are remarked for their indestructibility; and for their exemption from the attack of insects; this is particularly the case with the cedar, rose wood, and cypress.

"The gates of Constantinople, which were made of this last wood, stood entire from the time of Constantine, their founder, to that of Pope Eugene IV. a period of eleven hundred years."

Religious Intelligence.

DOMESTICK.

Extracts from the Minutes of the General Assembly of the Presbyterian Church in the United States of America.

(*Concluded from p.* 381.)

The committee appointed to make a distribution of the commissioners' fund reported, and their report being read, was accepted, and the trustees of the Assembly were instructed to issue a warrant for the payment of $1574.05 to the commissioners, according to the report of the committee.

The business left unfinished yesterday afternoon was resumed, viz. the consideration of the following motion in the case of Newton Hawes' appeal from a decision of the Synod of Gennessee affirming a decision of the church of Warsaw, by which Mr. Hawes was suspended from the ordinances of the church, viz. that in relation to the petition of Newton Hawes, the Assembly order that the Synod of Gennessee be directed at their next session to hear and issue his complaint.

The consideration of this motion was postponed, and the following resolution was submitted to the Assembly and adopted, viz.

Resolved, That the General Assembly having heard and considered in detail the circumstances and merits of the appeal of Newton Hawes, are of the opinion that in the proceedings of the Synod of Gennessee in the case there appears to be nothing irregular or censurable until they come to their last decision, in which they pass a new and severe censure on the appellant. In this particular, the Assembly judge that the proceedings of the Synod were not regular, inasmuch as they inflicted a new censure without a new and regular trial. Had the Synod contented themselves with approving the doings of the church of Warsaw, in declining to restore the appellant to their communion, and left him in the condition of a suspended member, they would have acted with entire regularity; but not pausing at this point, the Assembly consider them as acting on matters not regularly brought before them: and therefore resolved, that the sentence of the Synod, requiring the appellant to make a new and second confession, be reversed, and it is hereby reversed, and that the other part of their proceedings and decision be affirmed, and they are hereby affirmed.

The committee to which was referred the overture on the question, Whence does the General Assembly derive the authority to empower the Moderator of a church session to administer an oath? reported, and their report being read, was put on the docket.

The committee to which was referred the communication of the Associate Reformed Synod of New York, reported, and their report being read, was put on the docket, and the consideration of it was made the order of the day for the afternoon.

Mr. Ashmead resigned his seat to Rev.

John E. Latta, the alternate mentioned in their commission, and Mr. Latta took his seat as a member.

The complaint of the Presbytery of Carlisle against a decision of the Synod of Philadelphia, was taken up, and the complainants and the members of the Synod were heard till they were satisfied. A motion was then made and seconded that the complaint of the Presbytery of Carlisle be sustained. After some discussion of this motion the Assembly adjourned.

It being the order of the day for this afternoon, the Assembly proceeded to the consideration of the report of the committee on the communication from the Associate Reformed Synod of New York, and the report was accepted. The commissioner from the Synod, and the members of the committee were heard on the subject of the report till they were satisfied, and the further consideration of the report was postponed till to-morrow.

The treasurer presented a copy of his annual account as settled and approved by the committee of the trustees, which was laid on the table for the inspection of the members.

The consideration of the report of the committee on the communication from the Associate Reformed Synod of New York was resumed. After considerable discussion, the following resolution was adopted, viz.

Resolved, That the resolution before the Assembly (viz. that the report of the committee be adopted) be recommitted to the same committee with the addition of Drs. Caldwell and Robert Patterson, in the place of two of the committee who had obtained leave of absence, for the purpose of investigating the whole subject of the present claim of the Associate Reformed Synod of New-York,—that this committee invite the commissioner of the Synod to state, in writing, the grounds of their claim—and that the committee collect the facts in relation to this subject from members of the Presbyterian Church, who are acquainted with them, and report the result of their inquiries to this Assembly.

Dr. Green made the following statement to the Assembly, viz.

A Summary View of the present state of the Widows' Fund, May 22, 1823.

Number of annuitants now on the fund, fifteen.	
Amount of annual payments to annuitants . . .	$1446 63
Of the above annuitants, five being children, their annuities will terminate after 1, 1, 3, 4, 5, payments respectively.	
The amount of annuities not called for . . .	222 86
Annual expenses, secretary's and treasurer's salaries, about	285 00
Number of contributors, including six permanent deposits from churches, &c. and eight permanent deposits for life, thirty-nine.	
Amount of annual payments receivable from contributors	540 00
Arrears of annual rates .	1863 13
Interest due on arrears of rates	424 64
Amount due on bonds { *Principal* .	40775 50
{ *Interest* .	3676 29
Hence the whole annual expenditure is . . .	1749 63
And the whole annual income, if duly received, is . .	2968 13
The whole amount of interest now due, is . . .	4100 93
And that of the annuities, unpaid (as above) . .	222 86

(*Signed*) R. Patterson, *Treasurer.*

The consideration of the motion on the complaint of the Presbytery of Carlisle, against a decision of the Synod of Philadelphia in the case of Mr. William S. M'Dowell, was resumed. The motion was that the complaint be sustained. After some discussion this motion was postponed, and the following was adopted, viz.

The Assembly having heard the complaint of the Presbytery of Carlisle against the Synod of Philadelphia, in the case of William S. M'Dowell, with the facts and arguments offered both by the Presbytery and the Synod, judged that the Synod had a constitutional right to reverse the decision of the Presbytery in the case, either in whole or in part, as to them might seem proper. But that in the exercise of this right, the Synod have not duly regarded the principles of discipline prescribed in the constitution; inasmuch as it appears by their records, that they have removed all censure from a man whom they declare to be deserving of rebuke, without directing that rebuke to be administered, and without receiving any evidence of his penitence.

The consideration of the report of the committee to which was referred the report of the Board of Directors of the Theological Seminary, was resumed, and the report being read and amended, was adopted, and is as follows, viz.

1. That the report of the Board of Directors be adopted.

2. That an appropriation of four thousand five hundred dollars be made to meet the current expenses of the Seminary the ensuing year.

3. That the General Assembly respectfully decline for the present, to accept the act of incorporation of the legislature of New Jersey, entitled "An act for in-

corporating Trustees of the Theological Seminary of the Presbyterian Church at Princeton, in the State of New Jersey." And that the act be referred to the Board of Directors to procure, if practicable, a repeal of the last clause of the act.

4. That the Assembly highly approve of the suggestion in the Report of the Board of Directors, respecting the founding of scholarships by wealthy and liberal congregations, the said congregations vesting in their sessions the right of nominating the several incumbents on the funds thus created. And they recommend to the attention of the churches that part of the Report of the Board of Directors.

5. That while the Assembly feel thankful to those liberal associations and individuals who have contributed to the Student's Fund; they regret to find that a number of associations which have given their aid in former years, have discontinued their exertions, in consequence of which, several students of promise have been obliged to withdraw from the Seminary, and others have been discouraged from entering.

6. Whereas the Board of Directors report that the Contingent Fund is entirely inadequate to meet the current expenses of the ensuing year, Resolved, that the Directors be required to write to such congregations as they may think proper, and request that a collection be immediately taken up to assist in meeting the current expenses of the year.

7. Resolved, That the Treasurer of the Assembly be, and he is hereby authorized to borrow for the use of the Contingent Fund of the Theological Seminary, (if the same should be necessary) a sum not exceeding two thousand dollars, on the best terms on which he can effect said loan.

The following question was overtured, and being read was put on the docket, viz.

Is a Presbytery constitutionally censurable at the bar of the Synod for receiving under their care a congregation, which has been dismissed by the Presbytery to which it formerly belonged?

The memorial from the Associate Reformed Synod of New York, claiming the library and funds that had been transferred by the late General Synod of the Associate Reformed Church to the Theological Seminary at Princeton, was, with the leave of the Assembly, withdrawn by one of the commissioners who had presented it, stating that he took upon himself the responsibility of withdrawing it. The other commissioner had left the city several days previous. The memorial having been withdrawn, the following resolutions were adopted, viz.

Resolved, 1. That if any of the Presbyteries under the care of the Associate Reformed Synod of New York, shall at any future time, send any of their candidates for the Gospel Ministry to our Theological Seminary at Princeton, they shall be received on the same terms as candidates from our own Presbyteries, and entitled to all privileges, both from the library and the funds of the institution, which are enjoyed by other students in the same personal circumstances.

Resolved 2. That Drs. Nott, Blatchford, and Chester, be a committee to confer with the Associate Reformed Synod of New York, or any committee which that Synod may appoint, on the subject of a friendly correspondence with this body, or of the amalgamation of their churches with the Presbyterian church in the United States; and that said committee report to the next Assembly any such measures for adoption as the conferring parties may judge best calculated to promote the spiritual welfare of these two Presbyterian denominations.

After these resolutions were adopted, Dr. Proudfit, the commissioner present, declared that he was much more pleased and gratified by the adoption of these resolutions than he would have been by the Assembly's granting the claims of the memorial in their whole extent.

Resolved. That Dr. Miller, Dr. Green, Dr. Alexander, Mr. M'Cartee and Dr. Janeway, be appointed a committee to inquire whether any, and if any, what measures ought to be adopted for the better conducting of the business of the General Assembly, and that this committee report to the next Assembly.

The judicial committee reported that they had before them an appeal of Mr. Benjamin Bell, and requested that they be discharged from any further consideration of this appeal inasmuch as Mr. Bell has presented no documents but his plea, and no notice of this appeal is to be found on the records of the Synod of Geneva, and their request was granted.

The judicial committee reported appeals from Messrs. Gwinn and Lowrey, and they were put on the docket.

A communication from the American Colonization Society, proposing the appointment of a delegate from the Assembly to meet the Board of Managers of that society, in the city of Washington, the 1st Monday of June next, was read. After some discussion of the subject the Assembly adjourned.

Resolved, That Dr. Ely, Rev. Timothy Alden, and the Rev. John M. Duncan, be a committee to confer with a committee

from the General Synod of the Reformed German Church of North America, if such a committee should be appointed by that body, on the subject of a connexion by correspondence between the two churches, and to make a report to the next General Assembly.

The committee appointed to draft an answer to the following question, overtured from the Presbytery of Georgia, viz. "Whence do the General Assembly derive authority to empower the Moderator of a church session to administer an oath?" reported the following, which was adopted, viz. "An oath for confirmation, (saith the Apostle,) is to men, an end of all strife," Heb. vi. 16. It is a solemn affirmation, wherein we appeal to God, as the witness of the truth of what we say; and with an imprecation of his vengeance if what we affirm is false, or what we promise be not performed. Its force results from a belief that God will punish false swearing with more severity, than a simple lie, or breach of promise; because perjury is a sin of greater deliberation, and violates superior confidence.

That oaths are lawful is evident from the fact that our Lord when interrogated on certain occasions, answered upon oath. See Matt. xxvi. 63, 64. Paul also uses several expressions which contain the nature of an oath. See Rom. i. 9. ix. 1. 1 Cor. xv. 31. 2 Cor. i. 18. Gal. i. 20. They are solemn appeals to God. It is manifest that oaths are not to be used on light or trivial occasions. We are expressly commanded not to take God's name in vain. But as the Bible does not point out the particular occasions when oaths are to be used; nor the persons who are to administer them, these circumstances are left to the discretion of individuals and communities. The necessity of oaths is founded in expediency; and all associations whether civil or ecclesiastical, have a right to use them for confirmation, when, in the exercise of a sound discretion, they are deemed important. It is lawful for every community in the compact on which their union is founded, to point out the cases in which oaths shall be used, and who shall administer them. The authority of Moderators in the Presbyterian church to administer oaths, is not derived from the General Assembly, but from the constitution, or articles of compact, which our churches have adopted, and by which they have agreed to be governed as a Christian community. It may be proper also to add, that the oaths prescribed by ecclesiastical authority and administered by civil authority, in no respect interfere with our relations to civil society. Nor can the administering of them, if rightly viewed, be considered as a violation of those laws of the state, which prescribe the manner in which civil oaths shall be administered.

The consideration of the subject of appointing a delegate to meet the Board of Managers of the Colonization Society was resumed, and after some discussion, was postponed, and Dr. Richards, Mr Fisher, and Mr. Lewis, were appointed a committee to consider the subject and report to the Assembly measures proper to be adopted by them, to aid and encourage the important designs of the Colonization Society.

The report of the committee on psalmody was called up, and the same committee was continued, with the addition of Dr. Chester, (in the place of Dr. M'Auley who had resigned) and Rev. James Laurie, D.D.

From the Compendious View it appears that at the present time there are under the care of this Assembly 12 Synods, and 71 Presbyteries. Reports for the last year have been received from 7 Synods and 51 Presbyteries. 51 Presbyteries have reported on the number of communicants added during the year; on the whole number of communicants and on the baptism of adults and of infants. On collections for Presbyteries, 8 have reported; 33 have reported on the education fund, 40 on the missionary fund, 49 on the commissioners' fund, and 14 on the Theological Seminary. From the reports that have been received, the whole number of congregations under the care of this Assembly does not appear; as only 1177, certainly much below the real number, have been reported. Of these 578 have reported on the number of communicants added last year, 679 have reported on the whole number of communicants, 410 have reported on the baptism of adults, and 602 on the number of infants baptized. It is therefore manifest that the Compendious View affords a very imperfect exhibition of the state of the Presbyterian Church, either as to ministers, churches, communicants, baptisms or contributions. Twenty Presbyteries have made no report on any subject. The smallest number of congregations that have reported on any subject is 8, while the largest number is only 679, little more than half the number of congregations that have been reported, and certainly less than half the whole number under the care of the General Assembly.

The undersigned Commissioners, appointed by the last General Synod of the Associate Reformed Church to settle all accounts belonging to the same, and to transfer the library and such funds as may be found in the hands of the Treasurer, after defraying all just claims, to the Theological Seminary at Princeton, reported,

and their report was read, and is as follows, viz.

That they had fulfilled their appointment, and that on the 27th of May, 1822, the library was delivered by them to the commissioners appointed by the Board of Directors of the Theological Seminary at Princeton—that the amount of funds received from the sale of stocks transferred by the Treasurer of the Theological Seminary of the Associate Reformed Church was eight hundred and forty-nine dollars and eighty cents—and the claims which have been allowed and paid amounted to six hundred and eighty-four dollars and six cents, as per statement and vouchers below, and the balance being one hundred and sixty-five dollars seventy-four cents, has been paid over to the Theological Seminary at Princeton, as per receipt accompanying this. There has been transferred one hundred and fifty dollars in the stock of the Manhattan company of the city of New York, to the name of Dr. Ashbel Green, and there remains to be transferred one hundred and twenty-five dollars in the stock of Schuylkill Bridge Company, which now stands in the name of James R. Smith, the former Treasurer of the Theological Seminary of the Associate Reformed Church, together with sixty-two dollars and fifty cents due as dividends on the same. This last will be transferred to the Trustees of the General Assembly as soon as practicable.

W. W. Phillips,
Archibald Falconer, } *Commissioners.*

New York, May 19, 1823.

The above report was committed to Mr. Rodgers and Mr. Platt, to examine the statement and vouchers and report to the Assembly the result of the examination.

It being the order of the day for this morning the appeal of Mr. Andrew Gwinn from a decision of the Synod of Pittsburgh was taken up, and Dr. Ely, at the request of Mr. Gwinn, was appointed his counsel. The documents in the case were read, and Dr. Ely was heard for some time.

The committee to which had been referred the report of the commissioners appointed by the last General Synod of the Associate Reformed Church reported, that they had examined the statement of accounts and vouchers, and had found them correct, and their report was adopted.

Resolved, That this statement of accounts be put into the hands of the Trustees of the Assembly, that they may act upon them, and take charge of the funds.

The business left unfinished in the morning was resumed, viz. the consideration of the appeal of Mr. Gwinn from a decision of the Synod of Pittsburgh affirming a decision of the Presbytery of Ohio, by which decision Mr. Gwinn was suspended from the Gospel Ministry. The commissioners from the Synod and Dr. Ely, the counsel of the appellant, were heard till they were satisfied. The members having been called in the order of the roll to express their sentiments on the subject, the Assembly adjourned.

The consideration of Mr. Gwinn's appeal from the decision of the Synod of Pittsburgh was resumed; and after considerable discussion the following decision in the case was adopted.

The Assembly, having carefully heard and considered the appeal of Mr. Andrew Gwinn from a decision of the Synod of Pittsburgh affirming the judgment of the Presbytery of Ohio, adopted the following resolution, viz. That whereas, in the judgment of this Assembly, it does not appear that the new testimony offered by Mr. Gwinn has in any important point changed the aspect of his case: therefore resolved, that the decision of the Synod in his case be affirmed.

Dr. Green presented to the Assembly a number of copies of a pamphlet containing the conditions on which subscriptions are to be made to the Widows' Fund, and it was agreed that they be distributed amongst the members.

The report of the committee on the communication from the secretary of the United Foreign Missionary Society, was taken up, and being read was adopted, and is as follows, viz.

Resolved, That this Assembly deem it a duty and privilege to make very special exertions for the extension of the Redeemer's kingdom in Pagan lands.

Resolved, That this Assembly very gratefully acknowledge the smiles of a kind Providence, upon the operations of the United Foreign Missionary Society hitherto, and cherish the hope that this union in benevolent exertions, will strengthen the bonds by which the different ecclesiastical bodies composing this society are united.

Resolved, That the congregations within our limits be requested to increase their exertions in aid of the funds of this society, either by annual contributions, or by forming and by rendering more efficient auxiliary societies, or by collections at the Monthly Concert, or in any other method which by them may be deemed expedient.

Resolved, That it is highly important and necessary, that this society should have an official organ of communication to the publick, which shall be considered as the property of the society, and as primarily devoted to its interests; and as the American Missionary Register, printed in

New York, and edited by the Secretary of this society, has become this acknowledged organ, it is further resolved, that the Register be recommended to the patronage of the congregations under the care of the Assembly, as the means of increasing the funds of the society, while it spreads necessary and important information.

The judicial committee reported an appeal from Mr. Samuel Lowrey from a decision of the Synod of Ohio. The papers on the subject being read, a motion was made and seconded, that the appeal be sustained. After some discussion, the subject was committed to Dr. Janeway and Mr. Phillips.

The following question was overtured, viz. "Is a Presbytery constitutionally censurable at the bar of a Synod, for receiving under their care a congregation which has been dismissed by the Presbytery to which it formerly belonged?" After some consideration of this overture, the Assembly adjourned.

The following resolution was adopted as an answer to the question which was under discussion when the Assembly adjourned in the morning, viz.

Resolved, That it is unconstitutional for a Presbytery to dismiss a congregation under their care, and for any other Presbytery to receive the congregation so dismissed, without the approbation of the Synod to which such Presbyteries respectively belong.

The committee to which was referred the motion on the appeal of Mr. Lowrey reported, and their report being read was adopted, and is as follows, viz.

Mr. Lowrey's appeal from the decision of the Synod of Ohio being taken up, and the sentence appealed from, having been read, together with the reasons of his appeal, it appeared on inquiry, that neither the records of the Synod of Ohio, nor the records of the Presbytery of Miami were brought to the Assembly; but as the delegates belonging to that Synod admitted it to be a fact as stated in Mr. Lowrey's appeal, that the Presbytery of Miami did appoint a special session composed of elders belonging to different congregations, for the purpose of trying Mr. Lowrey, and that the decision of such a special session was affirmed by the Synod of Ohio; therefore, resolved, that the appeal of Mr. Lowrey be sustained, and it is hereby sustained, and that all the proceedings in the case be, and they hereby are reversed, on the ground that the appointment of such a special session is entirely unconstitutional; and if Mr. Lowrey has done any thing offensive, he ought to be tried by the courts that have been instituted by the constitution of our church.

It being the order of the day for this afternoon, the election was held for delegates to attend the next meeting of the General Synod of the Reformed Dutch Church. The ballots being taken were committed to Mr. Parmelee and Mr. Rodgers to count the votes and report to the Assembly.

This committee reported, and their report being read, the Rev. William Neill, D. D. and Mr. Zechariah Lewis were declared duly chosen delegates to attend the next meeting of the General Synod of the Reformed Dutch Church, and Rev. James Richards, D. D. and Mr. Gurdon Corning were appointed their alternates.

Resolved, That delegates to the Synod of the Reformed Dutch Church be allowed the same for their travelling expenses and attendance which is allowed to the delegates to the other ecclesiastical bodies connected with this Assembly.

Dr. Alexander and Mr. Symmes C. Henry, were appointed a committee to dispose of the interest of money in the hands of the Trustees of Princeton College subject to the disposal of this Assembly.

Drs. Miller, Green, and Alexander, were appointed a committee with full powers to employ suitable persons as agents to solicit contributions for the Contingent Fund of the Theological Seminary, to prescribe their routes, give them instructions, and do whatsoever else in their judgment may be necessary, to ensure success to a measure so important.

The appeal of Mr. Craighead from a decision of the Synod of Kentucky was taken up, and being read, it appeared on inquiry that the Synod of Kentucky was not ready for trial, because Mr. Craighead had failed to give them notice that he intended to avail himself of the privilege granted by the last Assembly, by prosecuting his appeal; therefore, resolved, that the further consideration of this appeal be postponed, and that Mr. Craighead be informed, that if he wishes to prosecute his appeal before the next General Assembly, he must give notice of his intention to the Synod of Kentucky. Resolved, that the Synod of Kentucky and the Presbytery of Transylvania, be directed, and they hereby are directed, to send up to the next Assembly a copy of their minutes in Mr. Craighead's case.

The committee to which was referred the communication from the Board of Managers of the American Colonization Society, reported, and their report being read, was adopted, and is as follows, viz.

That the members of this society are zealously and successfully prosecuting the noble object for which they were associated; that they have already planted.

at Cape Montserado, a healthy spot on the western coast of Africa, a colony consisting of about one hundred and thirty free persons of colour: and that they have a fair prospect of speedily increasing the colony, and placing it in a safe and advantageous condition, should the friends of humanity and of religion come forward and give it their prompt and cordial support. Believing that the cause of suffering Africa is deeply involved in the success of this society, and that important benefit would result to our own country from conveying to the land of their fathers, such of our free people of colour as are willing and prepared to go, your committee recommend the adoption of the following resolutions, viz.

1. Resolved, That the Assembly still cherish toward the objects and labours of this society, the same sentiments of high and honourable regard which they expressed on a former occasion.

2. Resolved, That from the facts laid before the Assembly, they are of opinion that the operations of this society have reached a crisis which loudly demands the attention of the pious and benevolent, and which, if properly regarded, may speedily open the way for relieving the miseries of Africa, by introducing into that oppressed and degraded country, the blessings of civilization and religion.

3. Resolved, That the Assembly cheerfully and earnestly recommend to the individuals and churches under their care, to favour the object and sustain the efforts of the Colonization Society, in such way as to them may be found most practicable and convenient.

The committee to which was referred the petition of Mr. Bourne reported, and their report being read, was accepted. Whereupon it was resolved, that as it appears to be a fact that Mr. Bourne has not submitted to the judgment of the Assembly in affirming a decision by which he was deposed from the Gospel Ministry, he be permitted to withdraw his petition.

Resolved, That all the Presbyteries under the care of this Assembly be, and they hereby are required, as soon as possible, after their several sessions immediately preceding the meeting of the Assembly, to send up to the corresponding secretary of the Board of Education under the care of the Assembly, a report, stating what monies they have collected for the education of poor and pious youth in their bounds; and what candidates or students they have on their charitable funds.

Resolved also, That when any Presbytery has no beneficiary on their funds, they be, and they hereby are required to remit their funds to the Treasurer of said Board of Education, that the same may be appropriated according to the constitution of the Board.

Resolved, That the Board of Education be, and they hereby are required to report annually a summary of what has been done in the business of education by the Presbyteries as well as the auxiliary societies, and that hereafter the Assembly will act on the report of the Board of Education and not require the Presbyteries to report immediately to the Assembly.

Resolved, That the Assembly will every year inquire whether the Presbyteries have reported on this subject to the Board of Education.

Resolved, That the usual number of copies of the printed Minutes be presented to the several Ecclesiastical Bodies connected with this Assembly, and also a proportionate number to the General Synod of the Reformed Dutch Church, with which a correspondence has been formed at the present sessions.

The committee appointed on the subject of obtaining more full and accurate reports from the Presbyteries, reported, and their report being read, was adopted, viz. Resolved, That the stated clerk of the Assembly be directed to address a printed circular to the Moderator or some other member of each Presbytery, calling their attention to the orders of the Assembly on the subject of Presbyterial reports, and pointing out the deficiencies which have occurred in this part of official duty; at the same time urging the Presbyteries to adopt such measures as may secure full and accurate reports to the Assembly; especially as a list of the names of the ministers and congregations and the number of communicants are to be published the ensuing year. If no safe private opportunity presents, the Assembly recommend that reports be forwarded by mail.

The roll having been called, agreeably to a standing rule on the subject, it was resolved that none of the members be reported to the Presbyteries as having left the Assembly without leave.

Resolved, That this Assembly be dissolved, and that another Assembly chosen in the same manner, be required to meet in the First Presbyterian Church in this city, on the Third Thursday in May, 1824, at 11 o'clock, A. M. Concluded with prayer.

The information contained in the following extract will, we are sure, be received with pleasure by all our readers.

COMMUNICATED FOR THE CHRISTIAN ADVOCATE.

Extract from a Letter of one of the Directors of the British and Foreign Bible So-

ciety to his Correspondent, a Manager of the Philadelphia Bible Society—Dated London, July 28th, 1823.

"It is gratifying to learn that a missionary is proceeding from Boston to Mexico, and that this new channel will be used for the Spanish Bibles per Electra.

"A grant of 1000 copies of the Books of Psalms, Proverbs, Ecclesiastes, and Isaiah, printed at Paris in the Spanish language, was obtained for your society a few weeks since, from the British and Foreign Bible Society, to be forwarded direct from France, and which I hope are now on the way: this may be a seasonable supply for La Guayra, and compensate in some measure the diversion of the Bibles to another channel, especially if Mr. Lemmon should be soon on his return to that important station. Hitherto no opportunity has offered direct to La Guayra for the New Testaments; but I trust it will be the case ere long, and that a small supply of Bibles may accompany them.

"It is consolatory to observe that the light of divine truth is spreading so fast, notwithstanding every effort of the enemy. Leander Van Ess writes from Darmstadt, 8th June, that the *war minister* had accepted his offer to distribute the scriptures amongst the Catholick soldiers, and that 3000 copies had been deposited in the *war office* for that purpose: he adds, that no Catholick priest will dare to take away the scriptures from the soldiers, who are highly gratified with the prospect of distribution; and further, that two Catholick priests had lately visited him, and after spending some time could hardly force themselves away, taking with them 400 copies of the scriptures, which they had purchased for distribution.

"It is amongst the remarkable occurrences of the day that a Spanish Catholick dignitary, the Bishop of Barcelona, has been for some time past engaged in preparing an edition of the New Testament, the printing of 2500 copies of which he has just completed; and it is said to be a truly elegant version, superior to that of Father Scio: it has been approved by the Cardinal Bourbon, and the Archbishop of Toledo, and is dedicated by permission to King Ferdinand. Circumstances of poverty are now pressing on the good man, but his spirit is well exemplified in the following remark on the state of his church, 'would to God that she may be richer in spirituals, now that she will be in temporals more like the primitive church.'

"A pleasing circumstance has been lately mentioned from St. Petersburgh, evincing a more liberal conduct on the part of the emperor of Russia, than his political proceedings would afford reason to expect. A young Mahomedan of rank had been converted to Christianity, through the instrumentality of the missionaries at Astrachan; he applied to them for Christian baptism; this became known to the dignitary of the Greek church there, who applied to the government, and claimed the right of baptizing him into the Greek community, as the established religion of the country. The case was stated to the emperor, who, on hearing both petitions, immediately decided that the Mahomedan was at liberty to choose which community he preferred."

FROM THE MISSIONARY HERALD.

THE JEWS.

Letter from the Rev. Mr. Goodell to the Treasurer of the Boston Jews' Society. Malta, May 8, 1823.

Dear Madam,—You will rejoice to hear that an Association has recently been formed here, denominated "The Malta Jews' Society," the object of which is, to facilitate the operations of those Societies in America and Europe, that send agents or missionaries to seek the welfare of the children of Israel. The Deputy Commissary General of these islands was Chairman of the meeting, and has accepted the office of Treasurer of the Society. Another gentleman, connected with the Commissaries, together with Dr. Naudi, are Secretaries. The Committee consists of six, besides the Treasurer and Secretaries, of whom the Rev. Mr. Jowett, and two of our number, are a part. One of the first judges, and several other gentlemen of distinction, and a number of ladies, were present, and became subscribers to the Society. The Rev. Mr. Way, whose name is familiar to all those, who are waiting for the consolation of Israel, addressed the meeting in a speech of near two hours length, and was exceedingly impressive. You probably know, that a legacy of *three hundred thousand pounds sterling** was left this gentleman, and that he devotes it all, together with his time, and talents, and *life*, to the good of Israel. He is now on his way to Jerusalem, and hopes to be there, "when the day of Pentecost is fully come." He has with him a converted Jew, a brother of the Syrian Bishop, who visited England a few years since, together with eight or nine other individuals, most of whom are from different countries and of different languages. That in Zechariah, 8th chap. 23d verse, seems to be almost literally fulfilled:—"And it shall come to pass,

* $ 1,333,333 33.

that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, we will go with you; for we have heard that God is with you."

This may be considered as a new era in the religious history of Malta. The hands of those who love Zion have been greatly strengthened, and their hearts greatly encouraged by this reinforcement. Indeed, to see a vessel approach these shores, the whole cargo of which consisted of Bibles, and Missionaries, and Missionary Reports and Tracts, was truly a novel and interesting sight; and inspired the hope, that the time would come, when "*Missionary Packets*" would touch here, as regularly every month, as his Britannick Majesty's Packets now do.

Mr. Way has travelled extensively on the continent, has visited, I think, *all* the sovereigns of Europe, not even excepting his holiness the Pope; and has, to use his own expression, "seen more Jews than Solomon, king of Israel, ever set his eyes upon." After he has visited Jerusalem, and perhaps Persia, he intends to go to the city, where "the disciples were first called Christians," and, from its ruins, to build, if he can obtain permission from the Grand Signior, a chapel, a school room, &c. and to establish a Christian colony. Indeed his head is as full of plans, and his hands as full of good works, as his heart is full of benevolence.

He sets sail this evening, and with all our hearts we bid him God speed. We all unite in hoping that your Society will send out a missionary the ensuing autumn. You will read the journal of our brethren in Egypt with grateful delight. We forward it, together with this, to Gibraltar in a few days.

That the blessing of Almighty God may attend your Society, and all Societies that have respect to the moral state of Jews or Gentiles, is the prayer of yours in the Gospel, William Goodell.

SANDWICH ISLANDS.

STATION AT OAHU.

Journal of the Mission.

Auna is a chief from the Society Islands; possesses a tall, commanding figure, and placid, benignant countenance; and is intelligent, sober, discreet, and humbly devoted to the cause of missions. He prays in his own family, and in the family of Kaahumanu; keeps a journal, neatly written, in his native language; and carefully takes and preserves skeletons of the sermons he hears.—He was with Pomare in the battle at Tahiti, in the last struggle to exterminate Christianity; witnessed the triumphs of the Lord of Hosts, and the downfall and destruction of the "foolish idols that Tahiti worshipped." His wife is, in some respects, like him, as to the degree of civilization to which she has advanced. She is rather above the middling stature of American females. Marks of vivacity and energy appear in her full round face and black sparkling eyes. She dresses much like females in common life in civilized lands. It is a pleasure to hear this happy Christian pair converse and sing in their native tongue.

Description of a Salt Lake.

May 27. The Deputation, in company with Messrs. Thurston, Bingham, Loomis, and Harwood, visited the Salt Lake, one of the finest natural curiosities, which the islands afford. It is situated among barren hills, about six miles W.N.W. of Honorura. It is an insulated body of water, about two miles in circumference, a small distance from the sea, and probably a little above its level; and is entirely saturated with common salt. It has no apparent connexion with any stream or body of water, but is supplied by a spring, which rises on its margin, at the foot of the hill that bounds it on the west. It has been supposed by some to be affected by the tides of the ocean, by means of a subterranean passage, but the variation of its depths must rather be the effect of the wet and dry seasons, or of rain and evaporation, than of the ebbing and flowing of the tide. The water, as it issues from the spring, though more strongly impregnated with salt, than common sea water, is much less so than the water in the pond, which is subjected to the process of evaporation by the intense rays of a vertical sun. The salt crystallizes in immense quantities at the bottom, and forms a continuous white crust from shore to shore. It has a beautiful appearance, seen through the still, transparent waters of this miniature sea.

The stones near the shore, which rise just above the smooth surface of the water, are crested with beautiful white crystals of salt. The salt, thus formed without the assistance of art, is procured in considerable quantities by the natives, both for their own consumption, and for the supply of ships. Still larger quantities are by the people procured on the sea shore, by means of little artificial reservoirs of sea water, filled by the flowing of high tides and allowed to evaporate.

In procuring specimens of the curious crystals at the salt lake, we slipped off our shoes and attempted to walk upon the crystalline bed, but found its rugged sur-

face far less pleasant to the naked foot than to the eye, but on returning to the shore for relief, found the salinous mud just above the margin of the water to be still more intolerable.

Efforts to acquire the Language.

June 19. For several weeks Mr. Ellis, who heartily approves of our general method of writing the language, at least of the bases of our system of orthography, has been associated with us in the diligent study of the language, which appears at every step to be nearly allied to the Tahitian, with which he has obtained very thorough acquaintance. Two hours in the morning, and one in the evening, are usually devoted to a united effort to collect, define, and pronounce, such words and phrases as we can obtain from the natives. It affords the deputation a little amusement to see Messrs. Ellis, Thurston, and Bingham, seated around a large table, each with his pen in his hand, earnestly consulting their living oracles, Hopu, Honorii, and Kahuhu, while the rest of the family, with attentive eyes and ears, are endeavouring to gather wisdom from the jargon of their dry discussions about the sound, and sense, and various uses of Hawaiian words and phrases; while all in their turns are making efforts, successful and unsuccessful, to speak a language, to which their tongues and ears have been so little accustomed. The pleasure of the cheerful hours is increased by the sensible progress made, for our future usefulness. Messrs. E. T. and B. having entered into an agreement to write composition in the language for the purpose of improvement. Two of us read this evening our first essays in the language, not exceeding five minutes in length, and submitted them to inspection and criticism. By referring them to our best reviewer, Hopu, they are found to be not without their errors and imperfections.

First Christian Marriage.

Aug. 11. Sabbath.—A peculiarly interesting day. Mr. Ellis preached in the morning, to a very full house, the king and queen being present. At the opening of the service, the marriage of Thomas Hopu to Delia, a promising native female, who has been instructed in the family, and who gives some evidence of loving the Gospel, was publickly solemnized, the ceremony being conducted in the Hawaiian language. Agreeably to the practice in the Society Islands, the parties subscribed their names to the following note, in a blank book, provided for the purpose, together with the witnesses as follows:

"Married by the Rev. H. Bingham, Aug. 11, 1822. Thomas Hopoo, Witness, Delia."
Daniel Tyerman,
Geo. Bennet,
James Kahuhu.

This is, doubtless, the first marriage ever celebrated in these islands agreeably to the customs of Christians. But we hope the practice will prevail, till the dreadful abuses of this sacred institution in these polluted islands, shall be corrected.

Rev. Mr. Tyerman.

At 11 o'clock, Mr. Tyerman preached an interesting and faithful sermon intended as his farewell discourse, and took leave of the congregation, to which he had preached almost every week for nearly four months, expressing his gratitude for the kindness he had received from them, and his ardent wishes for their best good. Should those, who are not acquainted with him, be desirous to conceive of him in the character of an affectionate, paternal pastor taking leave of the little congregation at Honoruru, they might perhaps be assisted, by recollecting the interesting tract entitled "The Dairyman," which is from his pen. He left his church and congregation at Newport, Isle of Wight, to engage in the present tour.

The King's progress in Learning.

The king, during the last 16 days, has made very rapid improvement in reading, spelling and writing, being instructed daily, so that he is now able to indict, and to pen in a fair legible hand, a very decent letter. The queen, having begun earlier to write, has made equal attainments. The following is a translation of the king's first letter, indicted and written by himself, in his own language, and addressed to the principal chief of Huahine, by the hand of Mr. Ellis. This chief, whose name is Mahina, has lately lost a favourite son, his expected successor.

Hawaii, Aug. 16, 1822.

Mahina,

I will now make a communication to you. I have compassion towards you, on account of your son's dying. My love to you, with all the chiefs of all your islands.

I now serve the God of you and us. We are now learning to read and write.

When I shall become skilful in learning, I will then go and see you.

May you be saved by Jesus Christ.

Rihoriho, Tamahamaha, 2nd.

During the lucid days, which the king has enjoyed for two or three weeks, he has had his table spread in decent order, where he often received gentlemen politely at his meals; and as we have re-

peatedly dined and supped with him; he has generally requested to have a blessing asked and thanks returned at his table. In this he is seconded by Kamamanu. In addition to these flattering appearances, we have some reason to hope, that a few, who attend very constantly on the means of grace which they enjoy, are sincerely inquiring, *what they must do to be saved.*

Sailing of the Deputation.

The English Deputation sailed from the islands, on the 22d of August, after having resided there four months. On parting, Mr. Tyerman presented to the Mission Family a poetick Farewell.

INFLUENCE OF THE BIBLE ALONE.

Extract of a Letter of the Rev. Daniel Corrie.

About sixteen years ago Mr. Ward, now in England, going through a village opposite Calcutta, left at a native shop a Bengalee New Testament, that it might be read by any in the village who chose it. About a year afterward three or four of the most intelligent of the inhabitants came to Serampore to inquire further respecting the contents of the book left in their village. This ended in six or eight of them making a publick profession of Christianity. Among these, three deserve a particular notice. One was an old man named *Juggernath*, who had been long a devotee to the idol of that name in Orissa, had made many pilgrimages thither, and had acquired such a name for sanctity, that a rich man in Orissa was said to have offered him a pension for life, on condition of his remaining with him. On his becoming acquainted with the New Testament, he first hung his image of Kishnoo, or Juggernath, which he had hitherto worshipped, on a tree in his garden, and at length cleft it up to boil his rice. He remained steadfast in his profession of Christianity till his death, which happened about eight years after. Two others of them, *Kishnoo-das* and *Sebeck-ram*, being men of superior natural endowments, employed themselves in publishing the doctrines of Christianity to their countrymen in the most fearless manner, while their conduct and demeanor was such as to secure them universal esteem. Kishnoo-das died rejoicing in Jesus Christ as the Redeemer of men, about five years ago; and Sebeck-ram is now a member of the church, meeting in the Loll-bazar, and resides to this day in his native village opposite Calcutta, where, and in the different parts of Calcutta, he explains the scriptures to all who resort to him, being esteemed by all who know him.

REVIVALS OF RELIGION.

From the Report of the General Association of Connecticut, presented June 17th.

The past year has not been destitute of evidence, that the Most High delights to bless and to build up his church. The General Association cannot, indeed, tell of those extensive effusions of special divine influence, since their last meeting, which they were permitted to mention two years ago; yet God has by no means left himself without witness. Revivals of religion have been considerably numerous, and have been marked with signal displays of the power and grace of Zion's King. In the county of Fairfield, the towns of Greenwich, New Canaan, Norwalk, Fairfield, and Reading, have shared in the special influence of the Holy Spirit, and about two hundred and fifty have been united to the visible people of God. In the county of Litchfield, the town of Sharon has been visited by a revival of uncommon power and extent.—One hundred and twelve have already made a publick profession of faith in the Redeemer, and the work still continues. But the most interesting display of the grace which brings salvation, during the past year, has been witnessed in a little cluster of towns in the counties of Windham and Tolland, where the meeting of the General Association, in June last, evidently had considerable influence in preparing the minds of the people for the attention to their spiritual interests, which has been experienced. From Tolland the good work spread during the autumn, winter, and spring, embracing in its progress both societies in each of the towns of Coventry and Mansfield, and the first society in Lebanon. In all these places the work has been about equally extensive, and apparently productive of about equal good to the souls of men. In some of them it has been attended with a degree of rapidity and power, which has hardly been before known within our limits. The progress of salvation was truly wonderful and glorious. As the devout beholder witnessed the manner in which the conquests of the Redeemer were multiplied, it was strongly impressed on his mind, that all which men could do was to stand still and see the salvation of God. Though the work of conviction and conversion was thus rapid, it was evidently genuine. The many hundred converts, who have become its subjects, after a lapse of several months, with very few exceptions, appear to stand fast in the liberty of the gospel. In a few other places besides the above, in different parts of the state, a degree of special religious excitement has existed, and partial accessions have been

made to the church. In some, revivals are now in progress, or hopefully commencing. Among these may be numbered the town of Kent, the first society in Chatham, and the society of Ridgebury.

DEATH OF MISSIONARIES.

We mentioned in our last the death of Mr. Ward, in India. We have now to state that the Rev. W. A. B. Johnson, the truly apostolick missionary of the London Church Missionary Society, and whose labours and success at Sierra Leone were of a very distinguished character, died, in April last, of the yellow fever, on his passage from Sierra Leone to London. He was apparently in his usual health when he went on board. But doubtless he had received contagion, which in a few days produced the fever, that deprived the church and the world of his inestimable services.

It appears that the Church Missionary Society have lost four other missionaries, at Sierra Leone—The Rev. S. Flood, Palmer, and Schemel, and Mr. Bunyer, a schoolmaster. The Wesleyan mission to West Africa, has also experienced a serious loss, in the death of the Rev. Mr. Lane, one of their missionaries.

And most worthy to stand in the list of deceased missionaries is the name of Catharine Brown; with whose history many of our readers are familiar. She was one of the first converts to Christianity from among the Cherokee nation of Indians; and her labours and prayers were greatly and happily instrumental, in bringing nearly the whole of a large family connexion, to the knowledge, as we trust, of "the truth as it is in Jesus." We saw and conversed with her brother, on his return, last spring, from the missionary school at Cornwall in Connecticut; and seldom have we seen a more interesting and amiable young man—a gentleman in his manners and whole appearance, of considerable improvement, devoutly pious, and devoted to the evangelizing of his Cherokee brethren. His deceased sister Catherine, to whom the whole family looked with veneration, as well they might, was indeed, by all that we have heard of her, a very extraordinary young woman. Her personal accomplishments and attractions, have been represented to us as of a pretty high order. But her mental culture, eminent discretion, and fervent piety, were her greatest and best distinctions. She was in missionary service at Creek-Path, when she was attacked with a pulmonary complaint. She was removed for medical assistance to Lime-stone, and placed under the care of Dr. Campbell, from whom she received every attention and kindness. But all was ineffectual to arrest her disease, which brought her rapidly to the grave, on the 18th of July last.

The danger of disease and death in sickly regions, does not stop the enterprises of commerce and of science. But what is all the wealth and all the science on earth, in comparison with the salvation of immortal souls! We confidently trust that devoted Christians, male and female, will immediately offer, to take the place of those who have finished their labours on earth, and gone to their reward in heaven. And let every Christian feel the injunction of the great Head of the church, when performing what, with the deepest reverence, we would call his missionary errand in our guilty world—Thus runs the sacred record "When he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.* Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

* How descriptive is this of the present state of the heathen and the Jews.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of September last, viz.

Of Rev. Jacob Kirkpatrick, a collection in the first and second churches of Amwell, N. J. for the Contingent Fund - -	$10 00
Of Rev. Wm. B. Barton, Woodbridge, N. J. for do. - -	10 00
Of Rev. Dr. Samuel Miller, who received it in an anonymous note "for the Theological Seminary"—the writer adds, "I should be glad if my pecuniary resources would allow me to increase it a hundred fold" for do.	10 00
Of Rev. Dr. A. Alexander, from Rev. Francis Cummins, of Greene county, (Geo.) "$10, the donation of Mrs. Hetty Simpson—$5 are for the American Bible Society," (which have been paid to the agent of that society in New York,) "and $5 are for the Theological Seminary at Princeton," for do. - - - -	5 00
Of Rev. Samuel Bell, per Rev. A. K. Russell, collected from St. George's and Pencader congregations, for do. - -	14 00
Of S. Sturges, Esq. per T. Bradford, Esq. collected in the Rutgers' street church, New York, for do. - - - -	105 34
Of Rev. John Clark, per Rev. Dr. Janeway, Pleasant Valley, N. Y. for do. - - -	22 00
Of Rev. John Johnston, per do. Newburgh, N. Y. for do. -	18 10
Of Rev. David Comfort, per do. Kingston, N. J. for do. -	6 75
Of John C. Sowers, Esq. per Robert Ralston, Esq. from the Staunton Presbyterian Church, Va. for do. - - - -	15 38
Of Jos. Cowan, Esq. per do. forwarded by Rev. Dr. Speece, of Staunton, Va., a collection in the Augusta church, for do. -	16 38
And a donation from Miss Ann E. Telfair, for do. - -	20 00
Amount received for the Contingent Fund -	252 95
Of Rev. John Goldsmith, per Rev. Dr. W. Neill, collected in Newtown, Long Island, $100, and in Jamaica, $53.75, for the Synod of New York and New Jersey Professorship -	153 75
Of Rev. David Comfort, per Rev. Dr. Janeway, from Kingston, N. J. for same Professorship -	5 75
Of Rev. Dr. John M'Dowell, from a Friend in the First Presbyterian Church in Elizabethtown, for the support of indigent students, the interest only to be used - - - -	1000 00
Total	$1412 45

The Treasurer has the pleasure further to acknowledge to have received by the hands of Rev. William Moderwell, a note payable 5th June, 1824, for $500, and when paid it is to be credited to the Augusta Female Scholarship, Georgia.

View of Publick Affairs.

Spain.—The last intelligence from Spain presents no favourable aspect of the Constitutional cause in that unhappy country. With the exception of a letter said to be received at Boston from Gibraltar, the most recent information comes to us through a French channel, and therefore is doubtless to be suspected of exaggeration in favour of the invaders. Still, there are a number of unquestionable facts, which seem to show that the cause of the Cortes is at a low ebb. Corunna and Vigo have been taken by the French, and the whole north-western part of the Peninsula, except a few strongholds (which also are closely besieged) is without resistance to their arms, and apparently reduced to a tame acquiescence in their authority. Ballasteros has added himself to the number of treacherous generals; a part of his army, at least, has gone with its commander, and the remainder is rendered inefficient. In no part of Spain are the Constitutionalists successful in opposing their invaders, farther than in the defence of a few fortified places—Even Mina, appears to be confined in his operations to Barcelona and its environs. Cadiz is closely blockaded both by sea and land. The Cortes have adjourned, and appointed a kind of executive committee to act in their behalf during their recess. The king, however, is reported to have made them a speech at the time of their adjournment, in which he spoke in commendation of their proceedings, and with high approbation of the stand they had made against their enemies. This speech was no doubt put into the king's mouth, and delivered by him

only because he dared not refuse to utter it. It appears that the Duke D'Angouleme, whose head quarters are at Port St. Mary's, Cadiz Bay, is endeavouring to carry on a correspondence with the committee of the Cortes—It was even rumoured that Cadiz had capitulated. This, however, appears to be premature. The letter from Gibraltar, to which we have referred, is of later date than any other communication. It states that Cadiz is provisioned for five months, and that general Riego had quickly raised, at Malaga, an army of 8000 men. It represents, notwithstanding, what is fully apparent, that the Spaniards, *in general*, are spiritless—It also mentions that there was an expectation, of a mediatory interference on the part of Great Britain, and expresses an opinion that peace will shortly be concluded. The American frigate which was carrying our ambassador to Cadiz, was refused entrance by the blockading squadron, and immediately returned to Gibraltar. This was, at least, a discourteous act; and our ambassador, Mr. Nelson, is stated to have sent a remonstrance on the subject to the Duke de Angouleme.

It is our belief that the French are heartily sick of the contest in which they are engaged, and that the Constitutionalists have at present but little hope of maintaining their ground. Yet it seems to us that if peace were immediately proclaimed, there could be no *real* peace, or tranquillity, in that wretched region, for years to come. The state of affairs in Spain presents to our view nothing but "confusion worse confounded." The French appear to be wholly dissatisfied with the extravagant expectations and exterminating wishes of the royal Junta created by themselves, and have actually taken away all real power from that body—The Junta, of course, hate the French; the Constitutionalists hate both; and a considerable part of the nation probably execrate them all. If, therefore, a formal peace were concluded immediately, Spain, it is clear, must be long torn by the most envenomed factions. Who can predict the event! We rejoice to leave it with Him, whose prerogative it is, to bring order out of confusion, light out of darkness, and good out of evil.

Portugal.—Arbitrary royal power is still dominant in Portugal. Yet the latest accounts give us to understand that there is great discontent among the best informed part of the nation. We see not, indeed, how it could be otherwise. The army, likewise—the instrument by which alone the existing authorities can maintain their ascendancy—is represented as discontented, and nearly ripe for mutiny. We should not be surprised if the news of another revolution in Portugal should be brought by the next arrival.

Rome.—Pope Pius the VIIth died at Rome on the 20th of August last. Arrangements were making for the accustomed funeral rites, and for the election of a sovereign pontiff as a successor to the deceased—Of these we have not space to give an account. Time was when the filling of a vacancy in the Popedom was among the most important concerns that could take place in Europe. We rejoice that this is no longer the case—The Pope at present is little more than bishop of Rome. He is shorn of nearly all the power, out of his own territories, which he once possessed, except that of issuing bulls; and indeed these are scarcely more than BRUTA FULMINA. We hope and expect that they will soon become so inane as to be not worth the publishing. His Holiness deceased was a bitter enemy to Bible societies, and did all in his power to prevent their influence. It is possible, but we fear not very probable, that his successor will not, in this respect, follow his example. Wo to the church, or the individual, that would restrain the diffusion of the word of God. It will "run and be glorified," in spite of all opposition; and fearful must be the responsibility of those by whom the opposition is made.

The Greeks.—Some recent accounts, which do not appear to be well authenticated and which we sincerely hope may prove false, represent the Greeks as having suffered defeat in some late encounters with their enemies the Turks, and that the latter had the occupancy of the straits of Thermopylæ. We expect, however, as we intimated the last month, that deadly conflict and shocking carnage will be found to have marked the campaign that is now passing. Our prayer is that the God of armies may give the victory to those who are contending for all that is dear and sacred on earth. The last arrival from Smyrna had nothing to report, but that the Greek and Turkish fleets were both at sea, and that no engagement had yet taken place between them. This seems to encourage the hope that the previous accounts of the Turkish successes are unworthy of credit.

France.—Nothing of importance has transpired through the last month, in regard to the state of publick affairs in France. Whether the political calm and stillness lately prevalent there, be or be not the forerunner of earthquake and tempest, we leave to time, without a conjecture.

Great Britain.—The British parliament has been in recess since the 19th of July till the 30th ult. At such a time there is usually less of interest in the publick affairs

of Great Britain than when parliament is sitting. A royal order, however, appears to have passed, having an unfavourable bearing on our commerce—It is professedly grounded on the want of reciprocity on our part, in the commerce which is the subject of the order. An arrangement will probably be made at the next meeting of Congress, which will be mutually satisfactory to the parties concerned. The state of Ireland is represented as somewhat more favourable.

Southern America.—So far as we know, the state of publick affairs in this very interesting portion of the globe remains much as it was when we made our last statement. The only important change with which we are acquainted is that Morales, the Spanish general, has surrendered the town of Maracaibo to the Patriots, who are now in an almost undisturbed possession of the whole country which they denominate the Colombian republick.

United States.—The political concerns of our own country are familiar to the most of our readers, by means of the newspapers which are published in every section of it. We rejoice that the State of Indiana has resolved not to alter its constitution, while we much regret that the majority against the change should be—if the statement we have seen be correct—but a single unit. In Pennsylvania there is an ardent political controversy, in regard to the choice of a governor at the approaching election. Aloof from all such controversy ourselves, we wish we had influence enough to persuade our fellow citizens and fellow christians to subject their political zeal to the laws of candour and fairness, not to permit their minds to be absorbed or unduly agitated with concerns which will not long appear to be of the highest moment, and to guard against that indulgence of party feeling in which truth and temper, domestick peace and neighbourly kindness, are forgotten and violated.

Perhaps the fruits of the earth have never been more abundant in any year since the settlement of our country, than in that which is drawing to a close. At the same time it is probable that (except the merciful exemption of our cities from the scourge of pestilence) no autumn was ever more sickly, than that which is now passing. In every state of the union to the south and west of New York, and in some parts of that state also, there has been we suspect an unparalleled prevalence of disease. The town of Natchez has been almost depopulated; and in many places scarcely a sufficient number of the inhabitants have remained in health to take care of those who have been sick. The general disease has been fever, of every shade and type, from slight intermittent to the most ardent and malignant of the bilious class. The mortality has been considerable, and yet by no means as great as might have been expected from the number who have suffered. In New England we have not heard that sickness has prevailed beyond the usual rate. But in the province of Maine an unusual drought rendered every combustible substance on the surface of the earth so inflammable, that an awful and desolating conflagration, kindled by accident, has swept over a considerable extent of country, consuming every thing which lay in its course. It could be extinguished by nothing but the rain of heaven, which put an end to its progress and ravages, after it had continued for many successive days. The distress and loss and injury occasioned by this calamity are great indeed Thus it appears that the people of the United States are called, by the providence of God, to "sing of mercy and of judgment." Let us remember that by both we should be led to repentance for our sins, to a deep sense of our dependance on God, to receive the Divine favours with humble gratitude, the Divine chastisements with submissive resignation, and to make speedy preparation to render up our final account with joy and not with grief.

TO READERS AND CORRESPONDENTS.

An "Address to the Students of the Theological Seminary at Princeton" will appear in our next.

Trinitarian, No. III., H. G. and O. are received.

ERRATUM IN OUR LAST NUMBER.

Page 188, line 13th, dele the word *Persians*

We are requested by the author of a letter in our last number addressed to "A Female Praying Association," to state that although a minister of the gospel, and an elder in the church of which the association is a part, he is not the *pastor* of that church—That he was represented to be so, by an error of the gentleman who transcribed the letter and sent it for insertion in the Advocate.